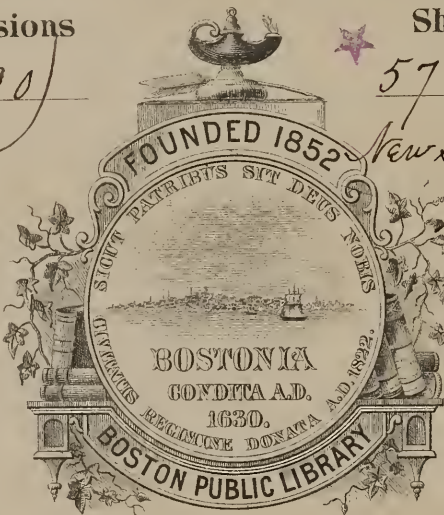


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No. 1.

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Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons : First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in craniology. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or pas-sional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or *legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Deaton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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BUCHANAN'S JOURNAL OF MAN.

VOL. I.

FEBRUARY, 1887.

No. 1.

Salutatory.

KIND reader! Let me presume that you are in search of truth, and that you have an intuition sufficient to tell you that this unending search is the inspiring energy of the JOURNAL OF MAN. Let us realize the vastness of truth, the vastness of those realms of knowledge heretofore unexplored by man, in which the JOURNAL is to perform its work, and in realizing that, it will be very obvious that no single number of the JOURNAL can be an adequate specimen to give a just conception of what it is to be, how many hundred themes it will have to consider, how many errors to analyze, how many new suggestions to introduce, how many criticisms of the old, how many expositions of the new. The present number of the JOURNAL is little more than a promissory note for its future.

Even as a commentary on periodical literature, there will be a countless number of the superficial theories of ignorance and haste for it to examine, while there will be the more pleasing task of noting the introduction of sound philosophy, the progress of careful investigation, the uprising of common sense against hereditary falsehood, and the gradual enlightenment of the clerical, medical, and educational professions by the slow progress of new ideas, and the unembarrassed progress of the physical sciences and inventions which encounter no collegiate hindrance, excepting this, that the average liberal education, as it is called, gives so little knowledge of physical science, that the educated classes often fail to distinguish between the real inventor and the deluded, or delusive, impostor.

The inventor is the emancipator of mankind from the oppressive burden of toil, and hence the philanthropist should ever look with interest to the progress of invention, should ever be ready to co-operate with inventive genius. The JOURNAL should be the inventor's friend, and it hopes to see the time when the national institution that I have proposed shall be established, to bring blind, but all powerful, capital into co-operation with the wise, but often powerless, inventor.

Invention is the physical, as philosophy is the intellectual power, to complete the emancipation of mankind from slavery and suffering. "No," would the theologian say, "your false philosophy ends in nothing. The world has been full of philosophies from Democritus to Hegel, and they have never lifted a single straw's weight from the burden that oppresses all humanity. The real burden is sin, and religion alone can remove that, and bring in the kingdom of heaven on earth."

Most true, Oh theologian, it is, that the false philosophies, from Democritus to Hegel, have done nothing for mankind but to becloud, bewilder, and enfeeble their intelligence, for the philosophies were born of empty vanity, which essayed to conquer the universe by cogitation without science, and not from any loving impulse to make life wiser and better. But your theologies have been almost as false as the philosophies. You have inverted the simple and pure religion of Jesus. You have taught the world that its governing power was not an infinite love, but an infinite hate, and that the chief purpose of creation was to furnish an unlimited amount of human agony, in eternal progress, to gratify the infinite tyrant, and, at the same time, please a few humble vassals whom terror alone had driven into his service. You have taught mankind, all too successfully, to imitate this superhuman monster, by the banishment, imprisonment, murder, or torture, of all who did not accept your insane and heartless teachings; and the bloody drama, which has been in full progress for at least fifteen centuries without one interval of pity or remorse, is coming to its end now, Oh theologians, simply because your power has waned, and mankind have partially outgrown their superstitious ignorance. Tennyson in his last poem has expressed the truth :

“ ‘ Love your enemy, bless your haters,’ said the Greatest of the great,
 Christian love among the churches looked the twin of heathen hate.
 From the golden alms of blessing, man had coined himself a curse;
 Rome of Cæsar, Rome of Peter,— which was crueller, which was worse?”

You are beginning, Oh theologians, to be ashamed of the history of your tribe, and to doubt in your own hearts the horrid creeds you are still teaching; and a few have even thrown them off entirely and joined in the movement of emancipation,— even Andover is uneasy beneath its old yoke. But the chief problem of progress is still to get rid of your creeds, and return to that simple, universal religion, of which Jesus was the most powerful teacher,— a religion that had no church, no creed, no intolerance, and which dealt only in that universal love to which all human souls respond when they receive it.

Yet never has this simple religion of Jesus appeared, nor any effort towards its imperfect realization, without provoking orthodox hostility; and never has science taken one bold step in advance to understand the Bible of creation, or the Divine wisdom embodied in the constitution of man, without finding all orthodox power arrayed against each step of progress, and your orthodox anathemas ready for each fearless seeker of the truth.

Never had astronomy, never had geology, never had phrenology, never had anthropology, one smile from the organized theological guardians of the ancient falsehood called orthodoxy. Neither had political liberty any better treatment than mental liberty. Neither the white man, the red man, nor the black man found friendship or protection until very recently in any orthodox church, for the church was invariably the ally of the despot. Witness all European history, witness the history of Mexico and South America,— witness the

history of the United States,— witness the present condition of Europe, groaning under the mountain load of taxation to pay war debts, to sustain the cannon foundries, forts, ships, barracks, and, in a word, the *armament of hell*, for it is but a grand, prearranged plan for further homicide and devastation ; and all — all, alas ! established and sustained by a government inspired by the church, which falsely claims to represent the principles of Christ in its terribly apostate career !

With a loathing and horror that words cannot express I turn from this scene — in which, though latent at this moment, there lie all the horrors of the Roman amphitheatre, and wars of the legions of Scipio, Marius, Tiberius, Cæsar, Nero, Severus, Decius, Valerianus, of Alaric, Attila, and Genghis Khan — to the dawn of liberty, peace, and enlightenment on the American continent, where, though old forms and institutions may survive, their interior nature or life is changed, — where the apostate church is slowly relinquishing its apostacy and growing into harmony with modern liberty and progress.

The time is coming, I trust, when Christian churches in the United States shall return to follow the sublime examples of the founders of Christianity ; shall practise and diffuse that spirit of love in which is all freedom, all toleration and co-operation ; shall welcome science and philosophy, and become the centre of all co-operative efforts for human amelioration.

The ameliorations of the last hundred years are so great that we may well anticipate still greater changes in the coming century ; for, as Whittier says :

“ Still the new transcends the old,
In signs and tokens manifold.”

It is reasonable to anticipate this change, because the old battle between religion and science, which placed each in a false position, must come to an end. The battle is still in progress,— there is still an antagonism ; and scientists will object to the JOURNAL OF MAN because its science is associated with religion ; while theologians will object to its religion because based on science ; but the contest now proceeds with diminishing rancor, and there have been minor reconciliations or truces between scientists and theologians. But finally the grand reconciliation must come from this, that when science advances into the psychic realm,— when it demonstrates the existence of the soul, and demonstrates that heaven is not a morbid dream but a splendid reality,— the religious sentiment will recognize such science as its friend ; and when science goes farther, and interprets the Divine laws as written by omnipotent wisdom in the constitution of man, more plainly and far more fully than they have ever been expressed in religious writings, then will religion perceive that such science is the Divine messenger before whom it should bow in reverence, and whose every utterance should be held sacred.

It is thus the mission of anthropology to enlighten religion, to interpret the Divine law, and to reign in the kingdom of heaven,

to which it is to lead us ; and it is the mission of the JOURNAL OF MAN to present and keep before the enlightened few the guiding wisdom of anthropology.

The Phrenological Doctrines of Dr. Gall.

THEIR PAST AND PRESENT STATUS.

Science ought to emancipate mankind from the control of the animal instincts, and in the purely physical and mathematical sciences it does. In mathematics, dynamics, optics, acoustics, astronomy, electricity, engineering, and mechanics, the dictates of pure intellect are seldom interfered with by any blind impulse, attraction, or prejudice. But it is very different in the realm of opinion—in matters in which reason should be supreme, with as absolute authority as number and form have in mathematics.

A thousand can measure and calculate, and can obey implicitly in thought the mathematical laws, for one that can reason and obey implicitly the dictates of pure reason. If an error is made in the construction of a bridge, erection of a house, or financial report of a bank, thousands may at once detect the error, and by clear exposition compel its recognition. But in matters of opinion controlled by reason, there is no such ready detection and recognition of error, even by the best educated classes. The realm of opinion is ever in chaos. Contradictory opinions are ever clashing ; no supreme arbiter is known ; no law of reason, like the laws of mathematics, comes in to dissipate error and delusion.

Why is this ? Anthropology replies that reason is as positive, clear, and imperative as mathematical principles, but that men have not been educated to exercise and to obey the faculty of reason, as they have been to measure and to count. In matters of opinion, feeling and impulse are allowed to dominate over reason, and to hug the delusions which reason would dispel. We have *no educational system*, no college, in which the art of reasoning is properly taught, although the shallow pedantry of Aristotelian logic has assumed to teach the art of reasoning. The faculties themselves of our colleges do not understand or practice the true art of reasoning, for if they did, they would harmonize in opinion as mathematicians harmonize in calculations, and would lead the onward march of mind continually, making or accepting discoveries of the highest importance, instead of standing, as they do, impregnable castles of ancient error in matters of opinion, though moderately progressive in physical science.

It is for these reasons that popular opinions and opinions of universities are of little value. Everything else but reason dominates them. The gift of a founder, the decree of a king, parliament, or pope, the decision of some ancient conclave of the superstitious and ignorant, or the imperious will of some interested body of lords, plutocrats, monks, or political usurpers, establishes the mould in which opinions are cast ; and the soft brains of inexperienced and

unreflective youth are easily compressed into the form of the established mould, and from that deformed condition they seldom or never entirely recover true symmetry. Never taught to reason deeply or accurately, they yield to the sympathetic mesmeric control of social opinions and impulses, without looking to their origin. Hence the lamentable fact that in matters of opinion or philosophy, as in social amusements and fashions, the animal instinct of gregariousness rules, and men move in masses like herds of sheep or buffaloes.

These considerations prepare us to appreciate justly the value of former and contemporary opinions in reference to the science of the brain.

The mystery that surrounded its anatomy was dispelled by Dr. Gall, and modern scientists have been building upon the foundation laid by him. It is not necessary now to dwell upon his protracted and careful study of the comparative development of the brain in men and animals. Suffice it to say no naturalist was ever more diligent, fearless, and successful, in the study of nature; and the conclusive evidence of his success is the fact that no student of nature who travelled after his footsteps has failed to see what he saw, and recognize Gall as a grand, original teacher.

Why is it, then, that the reputation of Gall and his discoveries of mental organs in the brain has been so fluctuating? Why have the discoveries that came forward with so imposing a prestige at the beginning of this century so entirely lost that prestige in the colleges in sixty years, that the writings of Gall and his disciples are generally neglected? Vague, unscientific speculations have taken their place; the colleges and literati are groping in darkness, and, like plants in a cellar which reach out to the dim windows, they look anxiously for the information that may come from laboratories and anatomical halls, where animals by thousands are tortured to find the sources of *physical* functions, forgetful of the fact that the human brain is a *psychic* organ, and that *a whole century of such investigations* would leave the grand problems of *conscious* life and character in primeval darkness!

Have they no respect for the labors and honorable observations of clear-headed scientists fifty to eighty years ago? Were the anatomists Reil and Loder deceived when they testified to Gall's wonderful discoveries in anatomy? Were Andral, Broussais, Corv'sart, and others, who stood at the head of the medical profession in France, deceived when they were followers of Gall? Was Dr. Vimont deceived when the study of the animal kingdom converted him from an opponent to a supporter of Gall? Were Elliotson and Solly of London, the Combes of Scotland, Macartney of Ireland, and a full score of others in the highest ranks of medical science deceived in giving their testimony that the anatomy of the brain, its development in the healthy, its amply recorded pathology, revealed in hospitals, and its phenomena in the insane asylums and prisons, supported the doctrines of Gall?

They were not deceived, and they were not blind. *They were observers.* Their successors, sinking into the agnosticism of pseudo-

science, have thus sunk because they have abandoned the methods of science to adopt the methods of ignorant partisanship. They have not studied the comparative development of the brain in connection with character, and therefore they know little or nothing of it. They are not competent as observers of development, because they have never attempted to become acquainted with it. Even so eminent a writer as the late Prof. W. B. Carpenter shows by his writings, which are a monument of laborious erudition, that he did not understand so simple a matter as the external form of the cranium belonging to the development of the cerebellum.

Cranioscopy, the study of the brain and its proportional development through the cranium, which is the method by which Gall made his discoveries, is a *lost art* in the medical profession, and I doubt if there is a single professor in any American or European medical college to-day, who has a competent knowledge of it. The art of cranioscopy requires as its basis a correct knowledge of the anatomy of the brain and skull, a correct knowledge of the localities of all the cerebral organs, and a practical skill in determining their development with accuracy. A variation of one eighth of an inch in development will change the destiny of the individual, and incorrect conceptions of the growth of the brain and the natural irregularities of the cranium would vitiate the conclusions of the observers. A somewhat famous but unscientific practitioner of phrenology gave a good illustration of this by mistaking a rugged development of the lambdoid suture for an enormous organ of combativeness, and ascribing to the gentleman a terrific, pugnacious energy which was the very opposite of his true character.

The sciolism of popular phrenology, scantily supplied with anatomical knowledge, and but little better supplied with clear psychic conceptions, is incapable of commending the science to the esteem of critical observers, and of course incapable of sustaining its reputation against the overwhelming opposition of medical colleges. Thus rejected or at least neglected in the universities, which supply its place with worthless metaphysics, and unsustained before the public,—for the tone of literature is controlled by the universities,—it is not strange that the grand discoveries of Gall are neglected as they are to-day.

The objections to Gall's discoveries which have been considered sufficient, have generally been the offspring of ignorance and superficial thinking. Thousands of physicians have been misled by professors of anatomy thoroughly ignorant of the subject, who have shown to their own ignorant satisfaction how impossible it was to judge of the development of the brain through the skull. The attacks upon phrenology have been generally remarkable for their logical feebleness. Any one well acquainted with the science and the phenomena in nature, could have made a much more effective attack,—an attack which would have *appeared* entirely unanswerable; but no such attack has been made.

There has been, however, one *valid* objection to the discoveries of Gall, which has done much to discredit the whole system. He

ascribed to the entire cerebellum the sexual function alone, in doing which he disregarded the facts developed by vivisection. Ample observation has shown his error. The cerebellum is the physiological as the cerebrum is the psychic brain, and a defined central portion of the cerebellum at the median line does exercise, in connection with the summit of the spinal cord, the sexual functions. This has been fully established by pathology, as well as by my own experiments. In this matter Gall is certainly entitled to the credit of *approximating* the truth, the function being located within the territory assigned it.

The fundamental doctrine, however, which Gall has the immortal honor of establishing, is that the cerebrum is not a homogeneous unitary organ, but a mass of distinct organs, as distinct as the sensitive and motor columns of the spinal cord, and exercising *different mental functions*. Whatever errors of detail he may have fallen into cannot obscure the glory of the pioneer in the anatomy and psychology of the brain. His anatomical doctrines have stood the test of time; they are established; and his psychic doctrines are as near an approach to absolute truth as ever was made by a pioneer in a wilderness of mystery. Gall himself, with the just self-respect which belongs to a sincere and fearless seeker of scientific truth, expressed his attitude as follows, at the close of the sixth volume of his works:—

“These views of the qualities and faculties of man are not the fruit of subtle reasonings. They bear not the impress of the age in which they originate, and will not wear out with it. They are the result of numberless observations, and will be immutable and eternal like the facts that have been observed, and the fundamental powers which those facts force us to admit. They are not only founded on principles deduced from individual facts, but are confirmed by each individual fact in particular, and will forever come off triumphant from every test to which they may be submitted, whether of analysis or synthesis. If the reasonings of metaphysicians are ever discarded, this philosophy of the human qualities and faculties will be the foundation of all philosophy in time to come.”

These are the words of a grand-souled philosopher, who *knew* that he was speaking the truth, and forcing, as if at the point of the bayonet, a great, new truth upon the stolidity of the colleges. The simple truth of fibrous structure in the brain, now known to every tyro in anatomy, was contested in the days of Gall and Spurzheim, and had to be enforced by public dissection in an Edinburgh amphitheatre. With the same unreasoning stolidity the doctrine of the multiplicity of organs in the brain was shunned, evaded, or denied, though it would seem idiotic for any physiologist to assume such a position (by suppressing his own common sense) when the aim of all modern investigations of the brain is to discover different functions in different parts.

The great doctrine of the multiplicity of cerebral organs, introduced by Gall, could not be suppressed or ignored among those who investigate the brain in any manner. All modern investigators

tacitly recognize it, for none could so stultify themselves as to assume the brain to be a homogeneous unit in either structure or functions, while seeking to discover the peculiar functions of each part. Thus his fundamental ideas are adopted by his opponents, and step by step they will be compelled to admit his general correctness, and his grand services as the pioneer in the highest department of science, the most prolific in important results to mankind. "Every honest and erudite anatomist," says Sir Samuel Solly in his standard work on the anatomy of the brain, "must acknowledge that we are indebted mainly to Gall and Spurzheim for the improvements which have been made in our mode of studying the brain. For my own part, I most cheerfully acknowledge that the interest which I derived from the lectures of Dr. Spurzheim at St. Thomas' Hospital about the years 1822 and 1823, has been the inciting cause of all the labor which for above twenty years I have at intervals devoted to this subject."

The organ of language, his first discovery, located at the junction of the front and middle lobes, has been the first to receive the general recognition of the medical profession, because it is easy to recognize its failures in disease, and the morbid condition of its organ.

Its general recognition by physiologists now is not usually accompanied by any reference to Gall as its discoverer. They are probably not aware that he located it correctly, because he referred so much to its external sign in the prominence of the eyes. This prominence of the eyes indicates development of the brain at the back of their sockets. The external marking of organs is to indicate where they lie and in what direction their development produces exterior projection. The junction of the front and middle lobes, including the so-called "island of Reil" (who was a pupil of Gall, and spoke of him as the most wonderful of anatomists), has its most direct external indication at the outer angle of the eye. That is the location which has been given the organ by my experiments, which were made without reference to anatomy, without even a thought of it, for I consider such experiments the supreme authority in physiology, and do not stop to inquire whether any previous knowledge supports them or not.

Dr. Gall had the true idea, for although he spoke of the general prominence of the eye as the indication, he also recognized the development as extending in the direction in which I have located it. He regarded the organ of language as a convolution lying on the super-orbital plate, behind the position of the eyeball. This convolution is comparatively defective in animals generally, but more developed in birds of superior vocal powers. In addition to this, he observed the growth extending into the temples, where the front and middle lobes unite. "A great diameter in this direction," he says, "is always a favorable augury for the memory of words. I have seen persons who with an ordinary conformation of the eyes yet learned by heart with great facility. But in these cases the diameter from one temple to the other is ordinarily very consider-

able, and sometimes even the inferior part of the temples is projecting, which attests a great development of the adjacent cerebral parts."

Thus it is evident that he recognized the structure behind the external angle of the eye as an important part of the organ of language.

The interior portion of the convolution is the more intellectual portion of the organ, while the exterior portion is that which holds the closest relation to the fibres of the *corpora striata* in the middle lobe, and may therefore most properly be called the organ of language or of speech, the impairment of which produces aphasia, or loss of speech. This is the form which has chiefly attracted the attention of the medical profession, as it very often accompanies paralytic affections from disease of the *corpora striata*.

Evidently Gall arrived at the correct location, and he illustrates the discovery by referring to a great number of authors and scientists whose development he observed. His most decisive fact is the case of a patient who lost the memory of names entirely, but not the power of speech, by a thrust from a foil, which penetrated through the face, the posterior inner part of the front lobe, at its junction with the middle lobe, thus wounding the internal part of the organ of language, but not reaching the outer posterior part, at the island of Reil, to which pathologists have given their chief attention.

Evidently Gall had the correct idea, and should have been duly credited by the pathologists who have verified his discovery.

In verifying this discovery by excitement of the organs, I find the centre of language behind the external angle of the eye, on each side of which, toward the nose and toward the temples, are analogous functions which might, if we did not analyze closely, be included with it, as portions of the organ of language.

The discoveries of Gall, though no longer sustained by colleges or phrenological societies, have never lost their hold upon the students who follow his teachings and study nature. A few phrenological writers and lecturers maintain the interest among those they reach, but our standard literature generally ignores the doctrines, and forgets the name of Gall. Yet the eclipse is not total. It will pass away as this century ends, and the fame of the great pioneer in science will be immortal, for it rests not on any wave of eighteenth century opinion, but is based on that which is "immutable and eternal."

Yet so thoroughly has the present generation of physicians been misled by the colleges into ignorance of the labors of Gall, that although they know the location of the faculty of language is now beyond doubt, they do not think of the discoverer or understand his discoveries, but vaguely suppose that Ferrier, Jackson, Fritsch, Hitzig, and others have entirely superseded Gall by their inferences from experiments on the brains of animals. In this how greatly are they deceived! All that modern vivisectors have done has utterly failed to disturb the cerebral science derived from cranial observa-

tion by Gall and myself, and from direct experiment by myself. On the contrary, the immense labor of their researches serves only to add new illustrations and facts corroborating and co-operating with what was previously ascertained, as will be fully shown when "Cerebral Psychology" shall be published.

It was once supposed that the intellectual functions of the front lobe were entirely refuted by discoveries which proved the front lobe the source of muscular impulses. More thorough experimenting dissipated this illusion. Ferrier reported that after a partial ablation of the front lobes in intelligent monkeys, "instead of, as before, being actively interested in their surroundings and curiously prying into all that came within the field of their observation, they remained apathetic or dull, or dozed off to sleep, responding only to the sensations or impressions of the moment, or varying their listlessness with restless and purposeless wanderings to and fro. They had lost to all appearance the faculty of attentive and intelligent observation." This is precisely what the true cerebral psychology indicates. The imaginary muscular powers were not at all detected, for the section of the front lobe had no influence on the muscular system.

The science of Gall was a science of facts relevant to great principles. The science of his opponents was a science of irrelevant facts, revealing no philosophy. Students of nature adhered to Gall; students of books and adherents of authority neglected him. Of this there is no better illustration than the great collection of De Ville in London, of which the following account is given in the admirable treatise on phrenology (of 637 pages) by Dr. James P. Browne of Edinburgh.

"How wide and various are the channels through which the phrenologist derives his facts. In society, whichever way he turns, they are constantly being presented for his contemplation. Besides there is not a city or town of any note that does not contain a collection of authentic casts of well-known persons; and up to the year 1853, the gallery of Mr. De Ville, in London, contained the largest and most valuable phrenological collection in the world of casts and skulls of men and women remarkable for the greatness of their talents, or the peculiarities of their dispositions; including above three hundred busts, both antique and modern, of the most renowned men the world has ever seen. The whole number amounted at least to three thousand. About two thousand skulls of animals of every denomination were also to be found there. There could be seen the form of head which accompanied the *poetical instincts* and high moral aspirations of the poor peasant boy, John Clare; and how strikingly dissimilar it was in its most marked characteristics to the head of George Stevenson, one of the most original of *mechanical* geniuses. Both were self-taught, but one was intensely *active*, the other *cogitative*. The mind of Clare was constantly engaged in poetical musings upon the moral affections, their pains and their pleasures; that of Stevenson was drawn by an inherent impulse to physical objects, and perseveringly

devoted to the discovery of such mechanical combinations of them as might be of lasting benefit to society. There might be pointed out the cause of the difference of style which characterized the oratory of Mansfield and Erskine, of Canning and of Brougham: and that which constituted the elements of mind and their combinations, which raised Edmund Burke, as a prescient statesman, to a height such as neither Pitt, nor Fox, nor even Chatham was capable of reaching. There might be seen in Banks's fine bust of him, the cause why Warren Hastings, though he was endowed with many good qualities which endeared him to his friends, was, nevertheless, covetous, self-willed, domineering, unjust, and, in some instances, pitiless, as Governor-General of India. What a contrast to this did the bust of the Marquis of Wellesley, by Nollekens, present. Not only did it indicate that the disposition of that distinguished statesman was unimbued with the slightest tincture of hypocrisy, avarice, or the love of self-willed domination, but, on the contrary, it was phrenologically symbolic of an instinctive carelessness in regard to his own pecuniary interests, a disposition which in his case, perhaps, amounted to a fault, and which his intellect, capacious of great things, and comparatively heedless of whatever is little, was ill-calculated to redress. There might be seen in Behnes Burlowe's bust of MacIntosh indications of the vastness of his intellect, and the unobtrusive gentleness of his disposition; whilst Chantrey's exquisite bust of Lord Castlereagh afforded marked indications of his having been endowed with courage the most heroic, unalloyed by the slightest tinge of complexional fear, and with an intellect well balanced, devising, and industrious, but certainly narrow in its range as compared with that of Sir. J. MacIntosh. There, too, might be seen the true physical indications of the imperturbable coolness of Castlereagh, and of the sensitiveness and warm susceptibility of Canning.

"Amongst the skulls of birds how readily could the practised observer distinguish the skull of the tuneful, melodious canary from that of the chirping, inharmonious sparrow. Nor could he fail to mark the constant difference between the form of the head of a song thrush and that of the jackdaw; or to discern how the cuckoo's head is hollow where the organ of the love of offspring is located, whilst the same part presents a striking protuberance in the partridge. In the dolphin, the porpoise, the seal, and many other animals, the male could there be distinguished from the female by the form of the back part of the skull, where the same organ lies. Nor could any one fail to mark the form of head that is the invariable, and evidently indispensable, concomitant of the ferocious and sanguinary temper of the tiger, as well as the strong contrast which it presents to the skull of the wild but gentle gazelle. How superior also the elevated brain of the poodle dog, when compared with that of the indocile, snarling cur! Thus in animals of the same species the most marked disparity of form is easily discernible, on comparing the skulls of such as are docile and gentle, with those of the dull and intractable. The elevation of the one and the depression of the other are obvious.

“In an ethnological point of view that collection was very valuable. What a striking contrast was presented there by the rounded form of the skull of the fierce, indomitable American Indian, who is so averse to intercourse with strangers, and the rather narrow, elongated head of the indolent negro, who is devoted to social enjoyments. How wide was the difference between the head of the Sandwich Islander or of the Tahitian and that of the Australian or the Tasmanian. How much superior to either of them were the heads of the civilized Incas of Peru, which had not been submitted to the distorting process of artificial compression. Neither could the wide disparity between the Maori and the Gentoo escape the notice of the most careless observer. And how immeasurably inferior in form were they all to the noble head which is the issue of the mingling of the Celtic, Saxon, and Norman races (imbued with an infusion of old Roman blood), such as it is found to be in these islands, and in the United States.

“Perhaps it may not be considered out of place if I relate a circumstance of considerable interest to those who make it a point to make strict inquiry as to the amount of knowledge which certain races are capable of imbibing.

“Some twenty years ago and more, when the great anatomist, Tiedemann, was in London, he paid a visit to De Ville’s Phrenological Museum. I saw him as he entered the place. He was erect and tall, with an air somewhat stately, yet perfectly unassuming. His head was not so remarkable for great size as for its fine symmetry, and the organs of the moral and intellectual portions of it were in a rare degree harmoniously blended. It was the characteristic head of a curious, indefatigable, conscientious inquirer into the *arcana* of physical things — one who was not given to indulge in unprofitable, visionary speculations. His visit to De Ville being strictly private, there was no opportunity afforded me of hearing his remarks. But, afterwards, it was told me by De Ville himself, that Tiedemann supposed (and in this he resembled all other opponents of phrenology) that because he had tested the capacity of a great many negro and European skulls, by filling them with millet seed, and found that, on an average, those of the Africans were scarcely inferior in size to the skulls of Europeans — that from that fact he thought it probable that the negro, if placed in advantageous circumstances, ought to be capable of exhibiting powers of mind equal to the European.

“But when the humble, self-educated follower of Gall demonstrated to this celebrated physiologist and anatomist that the *forehead* of the negro is *usually* much smaller than that of the European, and that, moreover, its form, with few exceptions, is irregular and ill-balanced; and when he showed that the size of the negro skull in the basilar portion, where the organs of the affections (which we possess in common with the lower animals) lie, was, in proportion to the upper and anterior parts, which are the seats of the moral and intellectual faculties, larger in the negro than in the European — when De Ville showed, by many instances, that this is always and infallibly

the case (with the exception of the heads of criminals), Tiedemann raised his hands and said, 'The labor of years is now, I clearly see, of no use to me; and I must destroy many valuable things bearing upon this theme.' Thus, by following the *true* mode of investigating this department of natural history, was an uneducated man, of good talents, enabled to correct a mistake in anatomy and physiology committed by one of the ablest anatomists that Europe has given birth to.

"For the long term of twenty-two years the writer of this treatise took every opportunity, afforded him by the kindness of its generous owner, to study the contents of this rare collection; and, after having studied it with assiduous care, he is bound to say that out of the hundred thousand facts which it contained, not one could be pointed out that did not testify to the never-failing agreement of particular parts or organs of the brain, with certain independent, elementary faculties, according to the laws discovered by Gall.

"It is with the view of demonstrating the stability and unchangeableness of those laws that the composition of this treatise has been undertaken; in order to excite in its regard such a degree of attention as will tend to awaken it from the state of inauspicious somnolency in which it has for some years lain prostrate. But, strongly impressed with a conviction of the importance of the subject, and fully alive to the difficulty of treating it, the writer cannot help being crossed by fears for the success of this attempt. Relying, however, upon the solidity of the foundation upon which his subject rests, and surveying the vast store of accumulated materials which have, for more than thirty years, been constantly passing through his hands, and the facts which are now strewn before him in whatever society he may be placed, he would fain hope that even his humble abilities will enable him to make such a selection of incontrovertible facts as will place beyond a doubt the possibility of determining the innate talents and dispositions of any one by making a skilful survey of the head; and, should he succeed in merely raising a more general spirit of active inquiry in regard to the nature of the evidence adduced, and the deductions drawn from it by phrenologists, than at present exists, he will have reaped a fair reward for his efforts, for he has long been thoroughly convinced that a strict and faithful examination of the facts which bear upon the case is alone requisite for converting the incredulous scoffer into the zealous advocate."

Having thus vindicated the claims of the great pioneer in philosophy, our next issue will show the limitations of his discoveries, and give an outline of the new and all-comprehensive Anthropology.

THERAPEUTIC SARCOGNOMY. — The publication of this work has been laid aside to introduce the JOURNAL OF MAN. It will appear during the present year, but not in a cheap abridged form as first proposed. It will be an improved edition.

The Great Land Question.

AGITATED BY HENRY GEORGE, MICHAEL DAVITT, PROF. WALLACE, DR. EADON
AND REFORMATORY SOCIETIES IN GREAT BRITAIN AND GERMANY.

THEY who in the fearless pursuit of truth attain ideas for which the age is not prepared are recognized as Utopians. The dullards who have not the desire, and *therefore* have not the capacity to seek new truth, languidly regard as dreamers the men who talk of things so foreign to their own habits. The more dogmatic class, inspired by the dogmatism of the colleges, array themselves in scorn to repel new thought. But, fortunately, as men die they fail to transmit *all* of their bigotry to posterity, and new men come in with new ideas.

In that new world of thought to which anthropology belongs, the basis of social order is understood, and I felt it my duty in 1847 to present the law of justice in relation to "The Land and the People," with very little hope that the doctrine presented would ever become in my own lifetime a basis of political action, since other ideas equally true and equally demonstrable have to bide their time. But the toilers who suffer from the lack of employment have furnished an eager audience to the land reformers, and the great land question is destined to agitate the nations for a century to come. The *Boston Globe* recently called attention to the original presentation of this subject at Cincinnati, in the following editorial:—

"There seems to be a notion prevalent that the ideas advocated by Mr. George are novel. But they are not. They once more illustrate the familiar fact that there is nothing new under the sun. Much the same doctrines were urged here in America at least forty years ago, and were the subject of comment in the papers of the day.

"Dr. J. R. Buchanan, now of Boston, presented the case at Cincinnati in 1847 much as it is now put by Mr. George and Mr. Davitt. The *Memphis Appeal* of September 23 of that year, gave an elaborate review of Dr. Buchanan's essay, in which it said:

"'The Land and the People' is the title of a well-written pamphlet from the pen of Dr. J. R. Buchanan of Cincinnati, formerly known to our citizens as an able and accomplished lecturer on the science of neurology. It is quite plain from the production in question that the doctor has not confined himself to the study of the physiological system, of which we believe he is the author, but has evidently thought deeply upon other subjects vitally concerning the well being and progress of society. Whatever may be thought of the positions of this pamphlet, we cannot deny to it the merit of great beauty of style and force of logic. The whole argument is based upon the proposition that the earth is the original gift of God to man, and as such belongs of right to the human race in general, and not to the individuals of the race separately. The author insists that the land is not the product of man's labor any more than air, sunshine, or water, and that originally this gift of God ought to have been left as free as those lighter, but

indispensable elements must ever be, from their very nature. The artificial and unnatural laws which have sprung up and become fastened upon society have thrown immense obstacles in the way of the bare perception of this great truth, as the doctor deems it, besides at the same time interposing barriers almost insurmountable to its reception and adoption into the framework of government. It is insisted, however, that these obstacles may be overcome, and the rights of the people restored to them, without any injustice to the present proprietors of land, and without any convulsions in the great elements of society.

"Dr. Buchanan explained in his essay, as Mr. George does in his works now, that he did not mean to annul the existing titles to land. 'Far from it,' Dr. Buchanan said. 'Such a scheme would be a miserable climax of folly and injustice, fit only to render the great principle equally odious and ridiculous.' The doctor insisted that he proposed to 'maintain in legislation the broad principle that the nation owns the soil, and that this ownership is paramount to all individual claims,' and from this fundamental proposition as a corner-stone the superstructure was to be built up. The present proprietors of the soil were not to be disturbed in their possession, and the government was not to interfere in the details of agriculture, renting and leasing estates, determining possession, etc. But the owners were to be considered as the tenants of the nation, paying rent to it for the benefit of the people at large. This rent was to be extremely small at first, estimated upon the value of the soil alone, without the improvements, that being the original gift of nature, free to all. It was to be increased, however, in the course of two generations, until a rent of about 5 per cent should have been exacted from all the tenants of the nation — that is, from all who occupied any portion of the soil. The rent thus raised — a vast revenue — was to be applied to the establishment of free colleges, free schools, free libraries, and other institutions calculated to improve and benefit the citizen.

"This is the doctrine, substantially, as put forth at the present time by Mr. George, and by so many persons supposed to be entirely new. Again we remark that 'there is nothing new under the sun.'"

This subject will be taken up hereafter in the JOURNAL OF MAN. Its progress as a policy will be noted, its writers reviewed, and the dictates of dispassionate science presented. It is too late to intercept the folly and crime that have surrendered the rights of the people in the American continent, but not too late to begin reclamation of our lost sovereignty.

We shall have ample discussions of this subject. Mr. George has given us "Progress and Poverty" (cloth, \$1.00; paper, 20 cents); "Social Problems," at the same price; "The Land Question" (paper, 10 cents); "Property in Land" (paper, 15 cents); "Protection or Free Trade" (cloth, \$1.50). At Baltimore a volume has been issued as one of the John Hopkins University studies in political and historical science, written by Shosuke Sato, Ph. D., Special Commissioner of the Colonial Department of Japan. N. Murray is the publishing agent, and the price in paper is \$1.00. This work is

a "History of the Land Question in the United States," and describes the formation of the public domain by purchase and cession, and the entire administration of the land system of the United States. The land laws of early times and of other countries are stated in the introduction. Another very instructive work recently issued is entitled, "Labor, Land, and Law; a Search for the Missing Wealth of the Working Poor," by William A. Phillips; published by Charles Scribner's Sons, New York. Mr. Phillips has been a member of Congress from Kansas, and his work is an extensive view of the land question in other countries as well as the United States.

In the near future this must be the burning question of politics and statesmanship, as it is at present in Great Britain. The agitations in Ireland, Scotland, and Wales have long been on the verge of bloody conflict, and a Land League has been formed in Germany at Berlin, of which Dr. A. Theodor Stamm is president, having for its object the transfer of land ownership from individuals to the State. A newspaper at Berlin is devoted to its objects.

A few facts show how inevitable the conflict that is coming, while the agricultural classes of all Europe are being driven by American competition deeper and deeper into poverty and inability to pay rent, which can never be again what it has been. The *New York Evening Post* very justly says: "The truth is, we are witnessing in Ireland the gradual disappearance of rent. The land is no longer able to support anybody but the actual cultivator. To make this process peaceful, and as far as possible harmless to all parties, ought to be the chief concern of the Government." Landlordism in Great Britain has small claims upon our sympathy, for the great body of the land is held by titles which have no other basis than the robbery of old by military power. According to John Bright, in England and Wales one hundred persons own 4,000,000 acres; in Scotland twelve persons own 4,346,000 acres, and seventy persons own the half of Scotland; nine tenths of all the land in Scotland belongs to 1,700 persons, the rest of the population having only one tenth. In Ireland less than 800 persons own half of all the land, and 330 persons own two thirds of all the land in Scotland; 402 members of the House of Lords hold 14,240,912 acres, with a rental of \$56,865,637.

It is no wonder that the tenants of the Duke of Argyle have risen against the police that enforce the landlord's claims, and that the Welsh resistance against tithes has impoverished the Welsh clergy.

The Irish agitation has a just basis, which was well stated by the Boston *Herald* as follows:—

"The assertion has been frequently made that rents have increased more in England than in Ireland; but one of the ablest English statisticians, a man who can hardly be accused of partiality toward Ireland, has recently pointed out that while in the forty years from 1842 to 1882 the rents in England increased on an average 15 per cent, the rents in Ireland in the same period increased

on an average 20 per cent, and this, too, in a country where farming has been carried on on a low scale of culture, where the landlord has done practically nothing for his tenant, and where the results of the harvest are more uncertain than in England. It is the constant desire that the Irish landlords have shown in the past to get the last pound of flesh and the last drop of blood out of their tenants that is the cause of the present detestation in which they are held by the latter."

In the United States the public domain has been criminally surrendered to monopoly. Commissioner Sparks speaks in his reports of the "widespread, persistent land robbery." The fences of land robbers have been removed from 2,700,000 acres, and over 5,000,000 will probably be redeemed. In fifteen years, 179,000,000 of acres have been given by Congress to various railroad corporations, a larger territory than the empire of Germany. Before these wrongs were consummated, nearly forty years ago, I called a public meeting in the Cincinnati court house, which protested against this surrender of the people's domain. The present agitation will probably bring it to an end. In the Congressional debates last June Mr. Eustis said "the railroad men had made fortunes as mushrooms grow in the night; a coterie of such men had enriched themselves at the expense of the people of the United States. They did not observe equity, honesty, or good faith, and only came here to assert their legal rights and to defy the authority and power of Congress and the people of the United States to deal with them. The great question to-day was whether the government was superior to the corporations, or the corporations superior to the government. The corporations had exhibited shameless and unpardonable oppression and extortion, as well as effrontery in their dealing with the people and the Government of the United States." "Our people and our country," said the speaker, "were only able to stand the drafts thus made on their liberties because they were yet young and strong and vigorous." Mr. Eustis advocated the forfeiture of every acre of land that had not been earned according to the strict limitations and conditions imposed in the grant.

In the house of Representatives, December 11, 1886, Mr. Payson of Illinois, on behalf of the Committee on Public Lands, called up the bill declaring a forfeiture of the Ontonagon and Brule River land grant. In detailing the circumstances of the grant Mr. Payson declared that from the organization of the Ontonagon and Brule River Company no step had ever been taken by it which did not indicate that that organization had been purely speculative and effected for the purpose of getting land from the General Government. It had been an attempt at bare-faced robbery from its inception down to the present time. Referring to the statement made by persons interested in the road, that it had been accepted by commissioners and reported upon as having been built in first-class style, he asserted that miles of the road had no other ballast than ice and snow, which, melting in spring, left the rails held in suspension eight inches above the ground. In support of his assertion,

he produced photographs of various sections of the road and commented upon them, much to the amusement of the House. A bridge, as depicted by the photograph, he declared to be humped like a camel and backed like a whale. A section of a mile in length showed but one railroad tie; while a 250-foot cut was shown as being filled with logs and brush. The bill was passed without division. It forfeits 384,600 acres.

The march of monopoly must be arrested in the United States and Mexico. A New England company has obtained from Mexico eighteen millions of acres in lower California. All over the world the curse of land monopoly flourishes undisturbed. The natural result of landlordism everywhere is already foreshadowed in this country by the example of William Scully in Illinois. The *Chicago Tribune* one year ago devoted four columns to the career of Scully, a resident of London, who owns large tracts of American land, and has introduced the Irish landlord system in managing his American property. The *Tribune* said:—

“Scully is one of the chief figures among the alien proprietors of American soil, and has introduced the meanest features of the worst forms of Irish landlordism on his estates in this country. He has acquired in the neighborhood of 90,000 acres of land in Illinois alone, at a merely nominal figure—50 cents to \$1 per acre, as a rule. His career as an Irish landlord was a history of oppression and extortion, that was appropriately finished by a bloody encounter with his tenants. He was tried and acquitted on the charge of double murder, but became so unpopular that in 1850 he sold most of his Irish property, and has since devoted himself to building up a landlord system in Illinois, Kansas, Nebraska, and other States. He made entries of the public domain through the medium of the land warrants issued to Mexican war soldiers, which he purchased at the rate of 50 cents per acre. In Logan County, Ill., alone, he has 40,000 to 45,000 acres. It is the almost universal testimony that Scully's rule in that county has reduced 250 tenants and their families to a condition approaching serfdom. Furthermore, Scully pays no taxes, the tenants signing ironclad agreements to assume the same, but they are required to pay to Scully's agents the tax money at the same time as the rentals—the 1st of January of each year; whereas, the agent need not turn over the taxes to the county treasurer until about June 10 following. It is suggested that Scully probably makes a handsome percentage on the tax money remaining in his hands for five months. It is also shown that a great deal of this alien's land entirely escapes taxation, thus increasing the burden on other property holders; that he takes the most extraordinary precautions to secure his rent, executing a cast iron lease, with provisions that mortgage the tenant's all, scarcely allowing his soul to escape, and making it compulsory for small grain to be sold immediately after harvest, no matter what may be the condition of the market; that grain dealers are notified not to buy of the tenants until Scully's rent is paid; in short, that Scully has founded a land system so exacting that it is only paralleled in

Ireland, and rules his tenantry so despotically that few can be induced to tell the story of their wrongs, justly feeling that it would involve ruin to them."

Much sympathy has been excited by the reports of cruel evictions in Ireland, to gratify the merciless avarice of landlords, and for the justice of these reports we need not depend on Irish testimony alone. American travellers have told enough, and the *London Standard* of Jan. 18 says: "Some of this winter's evictions have been inhuman spectacles, fit only for a barbarous country and a barbarous age."

There is nothing intrinsically wrong in the relation of landlord and tenant, which should excite a prejudice against the landlord; on the contrary, many landlords have been a blessing to the communities in which they lived; but our land system is a conspicuous part of a grandly false social system based on pure selfishness, which makes all men jealous competitors, and destroys the spirit of fraternity.

Our social system tends ever to make the rich richer and the poor poorer, and the struggle in Ireland is but the forerunner of a movement that will extend around the globe. Is there no remedy for the evils? Indeed there is! Sixty years of thought have made me familiar with the evils and the remedies. Some of the remedies are coming to the front at present. All will in time be presented in the JOURNAL OF MAN.

Land reform is but one of the great measures that progress demands. The first and greatest is a PERFECT EDUCATION for all, moral and industrial. The second is SPIRITUAL RELIGION. The third is JUSTICE TO WOMAN. The fourth, which is JUSTICE IN LEGISLATION, includes land reform, financial reform, and many other reforms. The fifth is INDUSTRIAL CO-OPERATION. The sixth is TEMPERANCE.

The first reform includes all the others. The second would ultimately bring all things right, and so would the third in a longer lapse of time.

ANTHROPOLOGY is the intellectual guidance into all reforms, and therefore should precede all. Hence it is the leading theme of this Journal.

The Sinaloa Colony.

MANKIND would be one family or group of families, if the principles of Jesus could be imparted to the human race. But the robber races that occupy this globe at present are intensely hostile in feeling to that life of Christian love which is commanded in the books which they honor with their lips.

The so-called civilized races of to-day are as intensely barbarian at heart, notwithstanding the superficial varnish of literary civilization, as the hordes of Attila and Genghis Khan. Witness the attitude of Germany and France (the great exemplars of literary civilization), each eagerly preparing for a deadly conflict.

Yet in all ages there have been those whom nature has qualified for a better life, who wish to live in harmony, and turn with weariness

ness and disgust from the present forms of avaricious strife, rivalry, and fraud. If the best of these could be gathered in one community, a better state of society could be organized.

Horace Greeley sympathized with such movements, and about forty years ago gave much space in the *Tribune* to the illustration of this subject. Although the co-operative principles of Fourier, then widely discussed, have not resulted in any great success in community life in the United States, it can also be said that experiments have not shown the doctrines of Fourier to be impracticable. The best thinkers have not lost their faith, and the example of M. Godin at Guise in France, with a population of 1,800 in the Social Palace enjoying the very Utopia of happy and prosperous co-operative life, is a splendid demonstration of what is possible, and a standing rebuke to the churches of civilized nations which have not even noticed this grand demonstration of the possibilities of humanity.

The grandest and most hopeful co-operative scheme yet proposed is that of Mr. Albert K. Owen, entitled the "Credit Foncier of Sinaloa," which has been established at the harbor of Topolobampo, in the state of Sinaloa, on the western coast of Mexico, where a large and liberal grant has been obtained from the Mexican government for the Credit Foncier Company, chartered by the state of Colorado, Mr. Owen being chairman of the Board of Directors. Its headquarters were at rooms 7 and 8, 32 Nassau Street, New York, and the members of the community are already gathered in considerable numbers at Topolobampo. The Credit Foncier of Jan. 11 reports over 4,800 persons enlisted for the colony, and over sixteen thousand shares of stock sold.

This is not a unitary community, in which the individuality of the members is lost, but a co-operative corporation, owning its lands as a society, and abolishing at once the primary evils of land monopoly and a false financial system. As stated by Mr. E. Howland, "the community is responsible for the health, usefulness, individuality, and security of each member, and at the same time each will feel secure in his social and individual rights in the existence of the collective ownership and management for public utilities and conveniences, instead of the disorganized chaos in which to-day we live."

A system of distribution will be adopted, doing away with the immense cost of trade as at present conducted. The laborer will be protected against misfortune by a system of insurance and a pension in old age. Employment and opportunity will be provided for all, and education provided for all children. It is upon this education that the *ultimate* success of the society must depend, for it is impossible to organize a perfect society of those whose characters have been moulded by the present antagonistic condition of society. All grand ideals must look to the future for their realization. That such realization may occur in the Sinaloa colony is indicated by the following quotation from the exposition of the Credit Foncier by Mr. Howland.

"As we shall have to, at least during this generation depend upon the colonization of persons who have been subject to the influences of society as it is, we would only say, that the new truths concerning moral education contained in 'The New Education' by Mr. J. R. Buchanan, have been carefully examined by the writer of this, and its most important lessons shall be applied in the organization of our schools; for the power of love can be unquestionably applied, not only as a cure for the evils produced inevitably by the system of competition, but also as a miraculous agent in aiding the progress of society to an inconceivably higher plane of human life."

The newspaper in exposition of the society entitled, "The Credit Foncier of Sinaloa," published at \$1 a year, at Hammonton, New Jersey, will be issued hereafter at Topolobampo, Mexico. A report descriptive of the site of the colony and the surrounding country (price six cents) and a map of the colony's site (price ten cents) may be obtained by addressing the editor, E. Howland, at Topolobampo, Mexico.

While the Journal is going through the press, the colonists are gathering in large numbers, and by our next issue we may have some account of the commencement of this noble enterprise.

Its founder, Mr. A. K. Owen, is a gentleman of great energy and enterprise, guided by noble principles, a skilful surveyor and engineer. About fourteen years ago he made extensive exploration in Mexico, especially on its Pacific Coast, discovered and reported Topolobampo Bay, and introduced the scheme of the Norfolk & Topolobampo Railroad, which he urged upon the attention of Congress, winning the approbation of committees, but finally defeated by the great railroad corporations. He took an active part in Mexican affairs, forming gigantic plans for the public welfare, by a syndicate at the head of which was Gen. Torbert, which were defeated by a shipwreck in which Gen. Torbert was lost, and himself narrowly escaped death. He then organized with the co-operation of Gen. Grant, Gen. Butler, and other distinguished men, the "Texas, Topolobampo & Pacific Railroad and Telegraph Company," and obtained a concession of 2,000 miles of railroad and a subsidy of \$16,000,000. Hon. Wm. Windom was president, and Mr. Owen chief engineer. In 1873 he located a hundred miles of the road from Topolobampo eastwardly, and two years ago the construction commenced. Thus in the midst of a life of great activity and experience in engineering, finance, politics, reform, and travel, Mr. Owen, as a practical and skilful manager of great undertakings, inspired by a strong democratic philanthropy, has laid the plan of a co-operative colony on the basis of liberal concessions from the Mexican government, and opened a field in which his democratic ideas of human rights, of land, labor, finance, hygiene, freedom, and general reform, can have full scope.

Mr. Owen's ideas and plans are stated in a book of two hundred pages, published by Jno. W. Lovell, 14 Vesey Street, New York, and sent by mail for thirty cents. It is not a systematic treatise, but a

miscellaneous collection of documents which give a good deal of information.

The Topolobampo scheme is one requiring great skill and executive ability in the directors, as well as a harmonious and energetic spirit in the colonists. The climate, soil, and opportunities are no doubt the best that have ever been accorded to a scheme of co-operation, and when its success has been realized, it may be accounted the most important social event of the century, for it will be the dawn of peace to a warring world, the promise of harmony between all the restless and convulsive elements of civilized society.

Health and Longevity.

UPON these subjects the JOURNAL OF MAN has a new physiological doctrine to present, which may be stated in the initial number, and will be illustrated hereafter.

In the volume of "Therapeutic Sarcognomy," which was so speedily and entirely sold upon its publication, it was clearly demonstrated that the doctrine of vitality taught at this time in all medical colleges is essentially erroneous, and that human life is not a mere aggregate of the properties of the tissues of the human body, as a house is an aggregate of the physical properties of bricks and wood, but is an influx, of which the body is but the channel and recipient.

That demonstration need not be repeated just now, as my object is merely to state the *position* of the JOURNAL. Life is an influx from the world of invisible power, aided by various forms of influx from the material world, without which it would promptly cease. If this naked statement should seem fanciful or erroneous to any reader, he may be just to himself by suspending his opinions until he shall have received the demonstration. We have all been educated into false opinions on this subject, and it is almost as difficult for the American scholar to release himself from the influence of education and habit in such matters, as for the Arab to release his mind from the influence of the Koran.

It has been only within the last ten years, and as the sequel of investigations of the seat of life beginning in 1835, that I succeeded in ascertaining the absolute falsity of the doctrines on this subject maintained by all scientific biologists at the present time, and demonstrating that the human body is only a tenement, of which life is the builder, and which drops into decay when life deserts it to meet its more congenial home in a nobler realm.

It is not therefore in the physical but in the spiritual constitution that the real basis of his character, his health, and longevity is to be found, for the primitive germ or protoplasm of man cannot be distinguished from that of a quadruped or bird. It is the invisible and incalculable life element that contains the potentiality or possibility of existence as a quadruped or a man, as a virtuous or

vicious, and as a long lived or short lived, being. The life element of the germ limits the destiny of the being. That life element is invisible.

This truth, however, does not contradict the truth of development and the capacity of science to estimate the probable health or longevity of an individual from his organization, for the life force organizes a body in accordance with its own character; and the development of the entire person shows the character of the vital force as modified by the environment of food, air, motives, and education. The brain, no less than the body,—indeed, more fully than the body,—shows the elements of the life and the tendency to health and longevity, or the reverse, upon which an expert cranioscopist can give an opinion.

In accordance with the doctrine of influx and in accordance with the functions of the brain we are compelled to recognize health and longevity as more closely associated with the higher than the lower faculties,—the moral rather than the animal nature. This is the reason that woman, with a feebler body but a stronger moral nature, ranks higher in health and longevity than man; and although from four to sixteen per cent more males are born, women are generally in predominance, often from two to six per cent. The researches of the Bureau of Statistics of Vienna show that about one third more women than men reach an advanced age. De Verga asserts that of sudden deaths there are about 100 women to 780 men. The inevitable inference is that the cultivation of virtue or religion is the surest road to longevity, and the indulgence in vice and crime the most certain ruin to the body and soul.

There is a curious illustration of these principles in the evidence of life insurance companies in reference to spirit drinking and abstinence. The oldest two life insurance companies of England, the General Provident and the United Kingdom, have made records for forty-five years which distinguish the total abstainers and the moderate drinkers. Drunkards they do not insure at all. The care with which lives are selected for insurance results in a smaller rate of mortality among the insured than in the entire population. This gain was but slight among those classed as moderate drinkers, for their mortality was only three per cent less than the average mortality; but among the total abstainers it was thirty-one per cent less. Thus the proportion of deaths among moderate drinkers compared to that of total abstainers is as 97 to 69.

The temperance advocate would assume that this was owing entirely to the deleterious effects of alcohol, and that is partially true; but there is a deeper reason in the difference of the two classes of men. The man in whom the appetites are well controlled by the higher energies of his nature, and who has therefore no inclination to gluttony or drunkenness, has a better organization for health and longevity than he in whom the appetites have greater relative power, and who seeks the stimulus of alcohol to relieve his nervous depression. The inability or unwillingness to live without stimulation is a mark of weakness, which is an impairment of health; and this

weakness predisposes to excessive and irregular indulgence, though it may not go so far as intoxication.

The effects of marriage furnish a parallel illustration. It is well-known that bachelors are more short lived than married men, but this is not owing *entirely* to the hygienic influence of marriage. It is partly owing to the inferiority of bachelors as a class. The men who remain celibate are either too inferior personally to win the regard of women, or are generally deficient in the strong affections which seek a conjugal life, and the energies which make them fearless of its responsibilities and burdens. Evidently they have not as a class the robust energies of the marrying men, and the urgent motives to compel them to regular industry and prudence. Everything which stimulates men to exercise the nobler qualities of their nature is promotive of health and longevity; and the *true* religion which anthropology commends will increase human longevity in proportion as it prevails.

In future numbers the true basis and indications of longevity in man will be fully illustrated.

The attainable limits of human longevity are generally underrated by the medical profession and by popular opinion. Instead of the Scriptural limit of threescore and ten I would estimate twice that amount, or 140 years, as the ideal age of healthy longevity, when mankind shall have been bred and trained with the same wise energy that has been expended on horses and cattle. Of the present scrub race, a very large number ought never to have been born, and ought not to be allowed to transmit their physical and moral deficiencies to posterity.

The estimate of 140 years as a practicable longevity for a nobler generation is sustained by the number of that age (fourteen, if I recollect rightly) found in Italy by a census under one of the later Roman emperors. But for the race now on the globe a more applicable estimate is that of the European scientist, that the normal longevity of an animal is five times its period of growth,—a rule which gives the camel forty years, the horse twenty-five, the lion twenty, the dog ten, the rabbit five. By this calculation man's twenty years of growth indicate 100. But growth is not limited to twenty, and if we extend the period of maturing to twenty-eight, the same rule would give us 140 as an age for the best specimens of humanity, which has been attained in rare cases, its general possibility in improved conditions being thus demonstrated.

There are many fine examples of longevity at this time. The famous French chemist Chevreul has just completed his hundredth year at Paris, in the full vigor of his intellect.

The *Novosti*, a Russian journal, recently mentions the death in the almshouse of St. Petersburg of a man aged 122 years, whose mental faculties were preserved up to his death, and who had excellent health to the age of 118.

We have similar examples in the United States. Mrs. Celia Monroe, a colored woman, who died a few weeks ago at Kansas City was believed to be 125. She was going about a few days before her death.

Farmer O'Leary of Elkton, Minnesota, is over 112. Noah Raby of Plainfield, New Jersey, is in his 115th year. He supports himself by his work in the summer, and looks like a man of 80.

Of very recent deaths we have: Amos Hunt of Barnesville, Georgia, who died at 105, leaving twenty-three of his twenty-eight children. Mrs. Raymond of Wilton, Connecticut, was still living recently in her 106th year. Ben Evans, part Indian, part negro, a great hunter of Wilkes County, Georgia, died at 107; baptized after he was 100. Mrs. Betsy L. Moody died on the 4th of July in Cape Elizabeth, Maine, aged 104. Wm. Henry Williams of Cincinnati, died a few months ago at 102. James Fitzgerald of Prince Edwards Island, over a hundred years old, is still able to work. Mrs. Lydia Van Ranst lately died on East 16th Street, New York, aged 100 years and ten months; and Mrs. Johanna O'Sullivan in Boston in her 103d year. Mrs. Betsy Perkins of Rome, N. Y., was apparently in excellent health when she died suddenly at the breakfast table in her 101st year. Rev. Hugh Call died in Wayne County, Indiana, at 104. After his hundredth year he once fancied death was near, and sent for his family to see him die; but when they arrived in midwinter, they found the old man busy cutting wood to make a fire for his visitors.

Many of these examples show that the faculties of both soul and body ought to be maintained in good condition to the last, as fruit falls from the trees ripe and perfect. When we leave our earthly tenement, we ought to leave it in a respectable condition, and not carry any infirmities from it to the better world.

Remarkable Fasting.

“SIGNOR Merlatti, a young Italian, completed in December his fifty days' fast, at the Grand Hotel, Paris, in time to enjoy the festivities of the holidays. Unlike his rival, Succi, he partook of no mysterious elixir, but existed on water alone. At the conclusion of his feat, he was so nearly dead that the surgeons were anticipating by way of dissection more light on the effects of privation from food. He was barely able to move about without help. His stomach was unable to hold any solids, and at the big banquet over which he presided he could not have had a very convivial time, as he was unable to take a mouthful of food. He has since gradually recovered. Succi, meanwhile, is engaged in another fast. He fences and takes any amount of exercise, to show that his mysterious liquid is what does it.”

This is a little over the record of Dr. Tanner, but the result is very different. Dr. Tanner came out in good condition, with a splendid and healthy appetite. In the first twenty-four hours he ate something every hour or two, indulging largely in watermelons, milk, apples, beefsteak, potatoes, English ale, and Hungarian wine. He gained eight and a half pounds weight in thirty hours. Everybody was astonished, and the doctors were confounded; the crowd

cheered, and the music resounded as the fast was finished and the feasting began in Clarendon Hall, the doctor being in as good health and spirits as when he began, except as to physical strength.

Now it is proper to mention what I believe has not before been published, having been carefully concealed by Dr. Tanner. As he was encountering the whole force of a brutal prejudice in the medical profession, and trickery and falsehood were used to defeat him by Dr. Hammond and Dr. Landon C. Gray, (a shabby story indeed, if the whole truth is ever told,) Dr. Tanner did not think it safe to elicit any additional hostility by confessing his mediumship.

The whole performance was a *triumph of spiritual power!* Dr. Tanner came to me in New York to aid him in giving a demonstration of his fasting power, which had been denied in an insolent and scurrilous manner by Dr. Hammond and others. Dr. Hammond, with a great deal of duplicity and unfairness, evaded the test, and it was carried out with the aid of other parties in a very satisfactory manner.

The organization of Dr. Tanner was not such as I would have selected for a fasting performance, and he did not undertake it on his own resources alone. He was thoroughly a medium, and, when in my parlor, Indian spirits would take control of him, and carry him through a lively performance, speaking through his lips, and promising to sustain him through the fast; and they did. I have no doubt that with a suitable organization, such as is more frequently found in India than in America, a fast could be sustained by spirit power for six or twelve months. Indeed, there are records of such fasts in the old medical authors, which are omitted in all recent works. The spirit of dogmatic scepticism had carried the medical profession generally into such a depth of ignorance on these subjects that Dr. Landon C. Gray declared that a forty days' fast had never occurred, and that if Dr. Tanner attempted it, it must be assumed "that he will cheat at every turn."

The kind of sentiment cultivated by colleges in the medical profession was shown by the deportment of the medical visitors. The report of the fast says:—

"The most curious episodes, probably, on the whole, were afforded by the appearance of sceptics, and members of the medical profession from the country. Many of the latter came long distances to satisfy their respective curiosity, or vent their scepticism, as the case might be. As a rule they were long-visaged, not a few were unkempt, and many were downright seedy in wearing apparel. Almost invariably they insisted upon boring the doctor with numberless questions, many of which were idle. The majority displayed ignorance, and it might truthfully be said, they were rude almost without exception. One man insisted upon feeling Dr. Tanner's arms and legs; another wanted to feel his pulse; a third demanded a view of his tongue; a fourth declared food must be given to him surreptitiously, else he would be dead; a fifth wanted to search his pockets; the sixth asserted his professional reputation (*sic*) that there was fraud about the whole business; the seventh had some

patent surgical, or other appliance, which he wished to test upon the patient; and yet another wanted to analyze even the water he used, before the faster drank it.

"The effect of these boors in their constant inroads upon a fasting man, whose surroundings and conditions were not of the best, to say the least, may be easily imagined. When these fanatics were prevented by the watchers from extracting what little of life was left in the object of their devotions, their indignation took various forms of expression. As a rule they denounced the whole thing as a humbug, and every one participating as frauds. Now and then it became positively necessary, in common decency and self-respect, to show these charlatans the way to the door, notwithstanding their protests that they had paid twenty-five cents for the purpose of ventilating their empty heads. As a general thing, by Dr. Tanner's direction, the admission fee was returned to these people. Even on the thirty-ninth day, when the doctor desired all the quiet he could obtain, one of these gentry, who said he was a physician from Long Island, talked so loudly that he had to be called to order, and then nothing daunted, he asked the faster to go in his enfeebled condition to the south gallery, where his writing materials were, to prepare an autograph for the applicant. The *Herald* reporter on watch at the time, through whom the request was made for the autograph, gave the fellow a settler by remarking, that he, as a layman, thought the first rudiments taught in the medical profession, were those of feelings of humanity.

"Then the wits had their time of it. They showered in caricatures and doggerel by the barrel. None enjoyed these more than the doctor himself. By his direction the funniest of the cartoons were pasted against the wall of the gallery in which the doctor slept and the watchers sat. Above the whole was the legend in German text, 'Tanner Art Gallery,' and during the closing days and hours of the fast it was a source of much attraction and a great deal of merriment to the thousands of visitors who sought the place."

Before the fasting began I witnessed an amusing specimen of the medical scepticism. One of the medical visitors inspected the hall closely, and finding in the back part that a piece of nearly worn out carpet remained on the floor, proceeded to rip it up and tear it away, as if he suspected there might be a trap door concealed.

Medical education has been miserably cramped and benighted by the total ignoring of the nobler element of the human constitution.

Cerebral Psychology.

THE comprehensive system of science developed by experiment on the brain, perfected by psychometric exploration, demonstrated by pathognomy, corroborated by personal experiences and the sensations of the head, enforced and illustrated by the study of comparative development throughout the animal kingdom, based upon anat-

omy, illustrated by pathology, and proven by every examination of a living head, as well as every scientific experiment upon the brain in sensitive and intelligent persons, has now been for forty years in the hot crucible of experimental physiological investigation by vivisection, ablation, autopsy, and electricity, and still remains as the solid gold of eternal science.

The labors of Ferrier, Fritsch, Hitzig, Schiff, Bastian, Charcot, and others, have added many valuable facts; but no new fact can contradict a fact previously well observed, and nothing has occurred to dethrone the founder of cerebral science, Dr. Gall, who ranks immeasurably beyond all his contemporaries, and who prepared the way for the full development of Cerebral Psychology, resulting from the discovery of the *impressibility of the brain*, which has opened the entire realm of *cerebral psychology*, and through that has given us access to every realm of wisdom.

The long expected and long promised work upon this subject cannot be published now, for it requires an amount of elaborate research and criticism to bring the new discoveries *en rapport* with the investigations of more than a hundred physiologists and anatomists, whose labors should not be overlooked in a complete or systematic work uniting anatomy to psychology.

Under these circumstances it is necessary and practicable, since my "System of Anthropology" has been entirely out of the market for thirty years, to present a concise exposition of cerebral psychology and physiology, to satisfy those who perceive the inadequacy of the Gallian system, and who are aware that my discoveries have thoroughly revolutionized as well as enlarged cerebral science, rendering the old term phrenology inadequate to express its present status.

I propose therefore to publish in the successive numbers of this Journal a concise "Synopsis of Cerebral Science," giving as concisely as possible the outlines of that vast theme, in so clear and practical a manner that each reader can test its truth in nature by examining character, correcting the errors of phrenology, demonstrating the science by his own experiments, and applying its principles in the treatment of disease, in experimental investigation, in education, self-culture, and elocution. This may satisfy the urgent present demand, until time shall permit a satisfactory work, containing the illustrations and proofs, the important modern discoveries in cerebral anatomy and vivisection experiments, as well as the vast and interesting philosophy into which we are led by cerebral science. The March number will contain the first instalment, and its publication will be continued through the volume.

Music.

THE claims of music were never so thoroughly presented as in the "New Education," in which it was shown that music was the most effective of all agents for the cultivation of man's higher nature, and the elevation of the world from its purgatory of selfishness, poverty,

and crime. This idea was most fully realized by MRS. ELIZABETH THOMPSON, who has spent a considerable amount in promoting the currency and use of music, especially of a religious character.

The idea that music should exercise a world redeeming power, and promote all social advancement, must appear strange, when first mentioned to those who are familiar only with fashionable operatic performances and the heartless style of vocal and instrumental music in vogue at the centres of musical education, which is robbed as thoroughly as possible of all ethical life, all soul inspiring power.

There is music, however, which sways our noblest emotions, which can bring smiles to the face or tears to the eyes, hope to the dejected or courage to the timid,—which can rouse the strongest impulses of love and duty. The musical reformer who shall change the tide of popular music from its present low channels to that higher sphere of sweet and noble sentiments, will be far more than a Wagner,—aye, more than a Luther.

Dr. Talcott, Superintendent of the Middleton, N. Y., State Asylum of the Insane, has introduced music into all of the wards of his institution with excellent results, judging from his last annual report, from which the following is extracted. "It is said, that before Moses dwelt upon the banks of the Nile, the Egyptians erected temples and altars for the treatment of the insane; and, among the most notable measures for the accomplishment of the cure of lunatics, music took an exalted rank. There can be no doubt that music exercises a potent influence in producing calm and restfulness in minds which are disturbed by cerebral diseases. Musical instruments have been provided in nearly every ward, and the results have been most favorable. Even turbulent patients will subside when the pleasures of music are afforded to them. One of the most effective attendants we ever had upon our disturbed wards was a good musician. After his work was done, he would sit down among his patients, and play upon the violin. Immediately the most excited persons in the ward would group themselves about him, and listen with profound attention so long as he continued to play for them. Where good music can be provided for the turbulent insane, there exists but little necessity for restraint of a physical nature."

Insanity.

THE tendency of modern civilization is toward insanity. It is increasing throughout christendom, and far more where the boasted influences of modern education and the so-called progress are most fully realized. The whole fabric of education and society is unsound, and this is proved by the results.

A true civilization advancing in wisdom must develop the ability to correct its own evils, but the civilization that we have is drifting on, downward and helpless.

The philosophy of insanity and the philosophy of its remedial treatment can be found only in the profound study of the brain, and its relations to the soul and body. But there is not a glimmer of the psychic science of the brain to-day in our colleges. In due time, this theme shall be discussed in the Journal.

A proper understanding of this subject will show what method of life and thought tends toward insanity, and by what methods we escape it. It will show also the relation of disease to insanity, and the proper methods of moral and physical treatment.

Miscellany.

OUR NARROW LIMITS AND FUTURE TASKS. — As the Journal goes to press I realize vividly how utterly inadequate a dollar monthly is for the expression of the new philosophy, even in the most condensed form, and for the periscope of progress that it should contain. A large amount of desirable matter is necessarily excluded. Nevertheless a modest beginning is prudent ; for the vitality of a young journal, whether daily, weekly, or monthly, is as delicate as that of an infant. It is to be hoped that the friends of progress will secure patronage enough to the Journal this year to justify its enlargement in 1888. Meantime the minister whose circuit embraces many stations cannot visit them all each week. In like manner the JOURNAL OF MAN has too large a circuit to approach each of its themes every month. The science of man being the highest and most comprehensive of themes, occupies the chief position in the first number. Hereafter we must consider in succession such themes as

1. PSYCHOMETRY and its revelations ; SPIRITUAL science and philosophy.
2. MEDICAL progress and reform ; HYGIENE and temperance.
3. EDUCATIONAL principles and progress ; PROGRESS in science and invention.
4. The truth in RELIGION ; the prevention of WAR.
5. LAND AND LABOR questions ; the extinction of MONOPOLIES.
6. WOMAN'S rights and progress ; the condition of the WORLD.

And a score of other important themes. It may be two years before they can all be reached. Those who preserve their Journals will in time have a small library, embodying the knowledge that progressive minds would cherish.

PALMISTRY.—Mr. E. Heron-Allen, a very intelligent gentleman from England, with a fashionable prestige, has been interesting the fashionables of New York and Boston in palmistry, or, as he calls it, cheirosophy, with considerable profit to himself. The human constitution is so unitary in itself that every portion reveals much of the whole. Physicians learn a great deal from the globules of the blood, others draw many inferences from the excretions. The amount of study given to the hand renders it probable that palmistry may have considerable value as a physiognomic science. As it comes now in a fashionable style it may flourish, but of course it

was only a vulgar imposture when practiced by gypsies. Circumstances alter cases.

SUICIDE.—Eight months of the present year show 150 suicides in the German army. Suicides will be greatly diminished when nations disband their armies.

THEOSOPHIST REVIEWS.—The *Theosophist*, published at Madras, India, may be considered the leading organ of Oriental Theosophy; the *Path*, published at New York, bids fair as the American representative of the Theosophic School; and Lady Caithness, Duchesse de Pomar, has started at Paris a review devoted to theosophy and occult science.

APPARITIONS OF THE DEAD.—Prof. Barrett of the English Psychical Research Society, states that: "It has been demonstrated almost as certainly as has been the law of gravitation, that scores of cases have occurred where some persons in one town, have, at a certain hour or minute, seen the figure of a friend flit across the room, and have afterwards discovered that at that very hour and minute the friend breathed his last in a distant town, or, may be, in a foreign country. Now these cases are inexplicable by any formula of science, yet that they have happened is scientifically proved."

Notwithstanding the good intentions of some of the members of that society, its general conduct has been so unfair in its investigations that Stainton Moses, the vice-president, has felt it to be his duty to resign and withdraw. The truth is, the pioneers in philosophy can expect no cordial co-operation and no real justice from their oldtime opponents. The American Psychic Research Society is far behind the English.

HUMAN RESPONSIBILITY.—A girl was taken before the Paris tribunal charged with stealing a blanket. She pleaded that she was under the influence of another person and could not help herself. In prison it was found that she was in a hypnotized condition, and acted readily under the commands of others, doing anything that was told her. She was examined by a commission of Chacrot, Brouardel, and Mollett, who reported that this condition came from the use of morphia, suffering, and hunger; that these suggestions from others, acting on an unstable nervous organism, greatly deranged by morphia and other causes, rendered her irresponsible for her acts. She was acquitted.

HUMAN TAILS.—M. Elisoff presented to the French Anthropological Society a woman with a caudal appendage covered with hair. This anomaly was present in several of the maternal ancestors of the woman.

MEN WHO LIVE IN TREES.—Dr. Louis Wolf, who made the sensational discovery a while ago that the Sankuru River afforded a

more direct and more easily navigated route to Central Africa than the Congo, made another discovery in the course of the same journey which was quite as remarkable if not so important. On the banks of the Lomami River, far toward the centre of the continent, he says he found whole villages that were built in the trees. The natives, partly to protect themselves from the river when in flood, and partly to make it more difficult for their enemies to surprise them, build their huts on the limbs of the trees where the thick foliage almost completely hides the structures from view. The inmates possess almost the agility of monkeys, and they climb up or descend from their little houses with astonishing ease. It is believed they are the only Africans yet known who live in trees.

In Borneo some of the natives are said to live in trees, and Mr. Chalmers, in his book on New Guinea, tells of a number of tree houses that he visited on that island. These huts, which are built near the tops of very high trees, are used for look-out purposes, or as a place of refuge for women and children in case of attack. They are perfect little huts with sloping roofs and platforms in front, to which extends the long ladder, by means of which the natives reach the huts. Mr. Gill describes one of these houses which was used as a residence. He says it was well built, but that it rocked uncomfortably in the wind.

PROTYLE. The address of Professor William Crookes before the British Association, upon the "Genesis of the Elements," is one of the most important contributions to chemical philosophy that has been published for a long time. Reasoning from the recently discovered law of periodicity among the elements, he discusses the possibility of their being formed from the cooling of one primitive form of matter, which he calls *protyle*. While he admits that we have no direct evidence that the elements are different manifestations of the same form of matter, yet he thinks that the observed phenomena of chemistry and physics point very strongly to such a conclusion, and agrees with Faraday, that, "to decompose the metals, then to reform them, to change them from one to another, and to realize the once absurd notion of transmutation, are the problems now given to the chemist for solution." We consider Professor Crookes to be one of the most eminent scientists now living, and any views he may advance are entitled to serious consideration.—*Popular Science News*.

THE KEELEY MOTOR, at Philadelphia, which has long been regarded as a visionary or deceptive enterprise, is coming out now with the endorsement of engineers who have witnessed its operation and say that it develops a new power which cannot be accounted for by any of the known laws of dynamics. It may, however, be a long time before the proper machinery can be invented and constructed for bringing this power into use.

Human Anomalies, MOUNG PHOSET, MAHPHOON, and the Giant Winkelmeier.



MOUNG PHOSET.



MAHPHOON.

EVERY departure from the stereotyped plan of humanity is an interesting proof of the vast capacities of nature, and therefore a prophecy of possible variation and grander development for the coming generations; hence the hairy family—Moung Phoset, his mother, Mahphoon, and the giant Winkelmeier—are deeply interesting to the anthropologist.

WINKELMEIER, according to the *London Standard*, is now in London at the Pavilion, standing *eight feet, nine inches high*, a foot higher than Chang, the Chinese giant, and evidently the tallest man living. He was born in 1865, in Upper Austria. Neither his four brothers, parents, nor grandparents, are unusually tall. He is healthy, strong, and intelligent, and is expected to continue growing.

MOUNG PHOSET, and his old mother, MAHPHOON, whose pictures are here given, are now in London on exhibition. They were the hairy family of King Theebaw of Burmah, and when Theebaw was captured by the British army, they escaped to the jungle, where they were robbed by Dacoits, but were recovered by Captain Perno, and brought to England. Moung Phoset, like his mother, has his face and entire body covered by long, fine hair, from five to twelve inches long, which even fills the ears, and on the forehead is so long that it has to be drawn back over the ears to uncover the eyes. He is an intelligent and well-behaved man, and has a fair Burmese education. His wife, however, is a common Burmese woman. Moung Phoset, having no children, is the last of a hairy species, which it is said, originated in his great grandfather, who was caught wild in the forest between Upper Burmah and Siam.

Hairy irregularities, according to Darwin, are associated with irregularities of the teeth. In Moung Phoset the molar teeth are deficient.

BUSINESS DEPARTMENT.

The BUSINESS DEPARTMENT of the Journal deserves the attention of all its readers, as it will be devoted to matters of general interest and real value. The treatment of the opium habit by Dr. Hoffman is original and successful. Dr. Hoffman is one of the most gifted members of the medical profession. The electric apparatus of D. H. Fitch is that which I have found the most useful and satisfactory in my own practice. Bovinine I regard as occupying the first rank among the food remedies which are now so extensively used. The old drug house of B. O. & G. C. Wilson needs no commendation; it is the house upon which I chiefly rely for good medicines, and does a very large business with skill and fidelity. The *American Spectator*, edited by Dr. B. O. Flower, is conducted with ability and good taste, making an interesting family paper, containing valuable hygienic and medical instruction, at a remarkably low price. It is destined to have a very extensive circulation. I have written several essays in commendation of the treatment of disease by oxygen gas, and its three compounds, nitrous oxide, per-oxide and ozone. What is needed for its general introduction is a convenient portable apparatus. This is now furnished by Dr. B. M. Lawrence, at Hartford, Connecticut. A line addressed to him will procure the necessary information in his pamphlet on that subject. He can be consulted free of charge.

The spiritual newspapers, The Banner, The Religio-Philosophical Journal, Light for Thinkers, Golden Gate, Carrier Dove, and World's Advance Thought, embody a large amount of the leading truths of the age. He who does not read one of them robs himself of instruction and pleasure. Facts is just what its name indicates, a concise collection of interesting spiritual facts. Hall's Journal of Health has an established reputation, and of late is better conducted than ever.

College of Therapeutics.

The large amount of scientific and therapeutic knowledge developed by recent discoveries, but not yet admitted into the slow-moving medical colleges, renders it important to all young men of liberal minds—to all who aim at the highest rank in their profession—to all who are strictly conscientious and faithful in the discharge of their duties to patients under their care, to have an institution in which their education can be completed by a preliminary or a post-graduate course of instruction.

The amount of practically useful knowledge of the healing art which is absolutely excluded from the curriculum of old style medical colleges is greater than all they teach—not greater than the adjunct sciences and learning of a medical course which burden the mind to the exclusion of much useful therapeutic knowledge, but greater than

all the curative resources embodied in their instruction.

The most important of these therapeutic resources which have sometimes been partially applied by untrained persons are now presented in the College of Therapeutics, in which is taught not the knowledge which is now represented by the degree of M. D., but a more profound knowledge which gives its pupils immense advantages over the common graduate in medicine.

Therapeutic Sarcognomy, a science often demonstrated and endorsed by able physicians, gives the anatomy not of the physical structure, but of the vital forces of the body and soul as located in every portion of the constitution—a science vastly more important than physical anatomy, as the anatomy of life is more important than the anatomy of death. Sarcognomy is the true basis of medical practice, while anatomy is the basis only of operative surgery and obstetrics.

Indeed, every magnetic or electric practitioner ought to attend such a course of instruction to become entirely skilful in the correct treatment of disease.

In addition to the above instruction, special attention will be given to the science and art of Psychometry—the most important addition in modern times to the practice of medicine, as it gives the physician the most perfect diagnosis of disease that is attainable, and the power of extending his practice successfully to patients at any distance. The methods of treatment used by spiritual mediums and “mind cure” practitioners will also be philosophically explained.

The course of instruction will begin on Monday, the 2d of May, and continue six weeks. The fee for attendance on the course will be \$25. To students who have attended heretofore the fee will be \$15. For further information address the president,

JOSEPH RODES BUCHANAN, M. D.
6 JAMES ST., BOSTON.

The sentiments of those who have attended these courses of instruction during the last eight years were concisely expressed in the following statement, which was unanimously signed and presented to Dr. Buchanan by those attending his last course in Boston.

“The undersigned, attendant, upon the seventh session of the College of Therapeutics, have been delighted with the profound and wonderful instructions received, and as it is the duty of all who become acquainted with new truths of great importance to the world, to assist in their diffusion, we offer our free and grateful testimony in the following resolutions:

“Resolved, That the lectures and experiments of Prof. Buchanan have not only clearly taught, but absolutely demonstrated, the science of Sarcognomy, by experiments in which we were personally engaged, and in which we cannot possibly have been mistaken.

“Resolved, That we regard Sarcognomy as the most important addition ever made to physiological science by any individual, and as the basis of the only possible scientific system of Electro-Therapeutics, the system which we have seen demonstrated in all its details by Prof. Buchanan, producing results which we could not have believed without witnessing the demonstration.

“Resolved, That Therapeutic Sarcognomy is a system of science of the highest importance, alike to the magnetic healer, to the electro-therapeutist, and to the medical practitioner,—giving great advantages to those who thoroughly understand it, and destined to carry the fame of its discoverer to the remotest future ages.”

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The cells have not been looked at since they were first placed in the cabinet. The battery is always ready and has never disappointed me.

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H. G. GABEL, M. D.

WORCESTER, MASS., Aug. 10, 1886.

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J. K. WARREN, M. D.

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S. F. STARLEY, M. D.

D. H. FITCH,

P. O. Box 75.

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I have a most thorough respect for the JOURNAL, and believe its editor and proprietor is disposed to treat the whole subject of spiritualism fairly.—*Rev. M. J. Savage (Unitarian) Boston.*

I wish you the fullest success in your courageous course.—*R. Heber Newton, D. D.*

Your course has made spiritualism respected by the secular press as it never has been before, and compelled an honorable recognition.—*Hudson Tuttle, Author and Lecturer.*

I read your paper every week with great interest.—*H. W. Thomas, D. D., Chicago.*

I congratulate you on the management of the paper. I indorse your position as to the investigation of the phenomena.—*Samuel Watson, D. D., Memphis, Tenn.*

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
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BUCHANAN'S JOURNAL OF MAN,

Published from 1849 to 1856 at Cincinnati, is to be re-established at Boston in February, 1887. When published formerly it was in its character and merits entirely unique, and, notwithstanding the progress of thirty-five years, its position is still unique, and in its essential characteristics different from all nineteenth century literature, and not in competition with any other publication. It was needed in 1849, and it is still more needed now. It represents an entirely new school of thought, based upon the establishment of the new science of ANTHROPOLOGY, which is a revelation of the anatomical, physiological, and psychic union of soul, brain, and body, and a complete portrait of man and the laws of his life, from which arise many forms of psychological, ethical, physiological, pathological, and therapeutic science, all of which are eminently practical and philanthropic in their results.

One of these applications has been given in the volume entitled, "The New Education," of which Edward Howland says, "Its results cannot fail of being of even more influence upon the culture and the virtue of society than the introduction of steam into industrial methods has had in the distribution of the products of skilled labor." *

To watch and to assist the progress of humanity has been the pleasure of the editor for half a century, and it will be the task of the "Journal of Man," as far as practicable, to present a periscope of progress in all that interests the philanthropist. Almost innumerable questions are arising concerning human rights, opinions, and interests, such as, the new education, the new theology, theosophy, occultism, spiritualism, materialism, agnosticism, evolution, paleontology, ethnology, ancient religions, systems of ethics, sociology, political economy, labor and wages, co-operation, socialism, woman's progress and rights, intemperance and social evils of every grade, modern literature, the philosophy of art and oratory, revolutions in medicine, sanitary and hygienic science, democracy, public men and women, prison reform, the land question, and questions of war or peace, and national policy; upon all of which the "Journal of Man" must necessarily occupy an independent position, and present peculiar views, in the light of the new sciences of which it is the exponent,—views not derived from the past, not in harmony with the orthodox literature of the day, nor tinged by any credulous fanaticism, but resulting from a half century of earnest and scientific search for truth.

Another important function for a philanthropic and progressive journal is to assist in the diffusion of liberal literature, and to keep an eye upon the pro-

*Rev. B. F. BARRETT, one of the most eminent writers of his church, says:

"We are perfectly *charmed* with your book. I regard it by far as the most valuable work on education ever published. You have herein formulated the very wisdom of heaven on the highest and most momentous of all themes. Your work is destined, in my judgment, to inaugurate a new era in popular education. It contains more and higher wisdom on the subject of which it treats than all the other books ever written on education."

lific press of to-day, for the benefit of its readers, calling their attention to the meritorious works, which are often neglected, and warning against pretentious folly and sciolism. But it is not supposed that the programme of the Journal can be fully carried out until the completion of certain works now in hand will permit its enlargement.

The existence and diffusion of such a science as psychometry — “the dawn of a new civilization,” as it is considered by its adepts and its friends,— is alone an imperative demand for a journal to assist the diffusion and illustration of a science, which no honorable and logical thinker, after accepting its well-established facts, can regard as anything less than the beginning of an intellectual revolution, the magnitude of which is astounding to a conservative mind; for the revolutionary science of the last forty years has been concealed from the conservative majority, by its exclusion from the press and from the college. But the “Journal of Man” has a still wider field, a task in which it may well claim the co-operation of all truly enlightened and philanthropic minds.

It was the singular good fortune of the editor, over forty-five years ago, to crown his long investigations of the constitution of man by the discovery and demonstration that all the powers of the soul were exercised by the brain in a multiform subdivision of its structure, every convolution and every group of fibres and cells having a function appreciably distinct from the functions of all neighboring parts, the vast multiformity and intricacy of its structure corresponding to the vast multiformity and intricacy of our psychic nature, which has never yet been thoroughly portrayed by either philosopher or poet.

The functions thus discovered are at once both psychic and physiological, for the brain is purely a psychic organ, when its influence is not transmitted to the body; but becomes a physiological organ, and in fact the controlling head and centre of physiological action, when its influence is transmitted, not merely in voluntary motion, but in the unconscious influence which sustains, modifies, or depresses every vital process.

These discoveries were not *entirely* new, for it was the fundamental doctrine of Gall, the founder of the true cerebral anatomy, that the brain consisted of different organs of psychic functions; but in announcing the discovery (published from 1809 to 1819) of twenty-seven distinct organs, he fell far short of the ultimate truth, as a necessary consequence of his imperfect and difficult method of discovery by comparative development. The word *phrenology* has become so identified with his incomplete discoveries, that it may be laid aside in the present stage of our progress. There is no monotonous repetition of function in nervous structures, and the possibility of subdivision of structure and function is limited only by our own intellectual capacities.

Moreover, Dr. Gall did not ascertain the functions of the basilar and internal regions of the brain, which were beyond the reach of his methods, and entirely overlooked the fact that the brain is the commanding centre of physiology, the seat of the external and internal senses, and of organs that control the circulation, the viscera, the secretions, and all their physiological and pathological phenomena, as demonstrated in my experiments, which reveal the entire physiological and the entire psychological life, with the anatomical apparatus of their intimate union.

The experiments on intelligent persons, by which these discoveries were made and demonstrated, have been repeated many thousand times. They have been officially presented during many years in medical colleges, and sanctioned by scientific faculties as well as by committees of investigation, none of which have ever made an unfavorable report. They have been tested and demonstrated so often that further repetition appeared needless, since the unquestioned demonstrations produced no result beyond a passive assent; for men's minds are generally so firmly held in the bondage of habit, fashion, and inherited opinion, as to be incapable of entering freely upon a new realm of intellectual life without pecuniary motive; and investigating committees accomplished little or nothing important, the reason having been, as assigned by a distinguished and learned secretary of a medical committee in Boston, that the subject was too profound, too difficult, and too far beyond the knowledge of the medical profession. In the presence of such unmanly apathy my demonstrations were discontinued, as I found that only a few high-toned and fearless seekers of scientific truth, such as the venerable Prof. Caldwell, President Wylie, Rev. John Pierpont, Robert Dale Owen, Prof. Gatchell, Dr. Forry, and a score or two of similarly independent men and women, have spoken to the public with proper

emphasis of the immortality of the discovery and the greatness of the total revolution that it makes in science and philosophy,—a revolution so vast as to require many pages to give its mere outline, and several volumes to give its concise presentation. The subjects of these volumes would necessarily be Cerebral Psychology, Cerebral Physiology, Psychological Ethics or Religion, Pneumatology, Psychic Pathology, Sarcognomy, Psychometry, Education, and Pathognomy. A *very concise* epitome of the whole subject in 400 pages was published in 1854, as a “System of Anthropology.” “The New Education” was published in 1882. “Therapeutic Sarcognomy”—the application of sarcognomy to medical practice—was published in 1884, and the “Manual of Psychometry” in 1885.

The discoveries constituting the new anthropology stand unimpeached to-day, sustained by every complete investigation, and not refuted or contradicted by the innumerable experiments of medical scientists. The labors of Ferrier, Fritsch, Hitzig and Charcot, become a part of the new system, as they lend corroboration; and the annals of pathology furnish numerous corroborative facts. These are not barren, abstract sciences, but bear upon all departments of human life—upon education, medical practice, hygiene, the study of character, the selection of public officers, of partners, friends, and conjugal companions,—upon religion and morals, the administration of justice and government, penal and reformatory law, the exploration of antiquity, the philosophy of art and eloquence, and the cultivation of all sciences except the mathematical. Anthropology must, therefore, become the guide and guardian of humanity, and, as such, will be illustrated by the “Journal of Man.” It will indulge in no rash ultraism or antagonism, but will kindly appreciate truth even when mingled with error. There is, to-day, a vast amount of established science to be respected and preserved, as well as a vast amount of rubbish in metaphysical, theological, sociological, and educational opinions, that requires to be buried in the grave of the obsolete. The greatness of our themes forbids their illustration in a prospectus, which can but promise an unfailing supply of the novel and wonderful, the philanthropic and important, the interesting and useful, presented in that spirit of love and hope which sees that earth may be changed into the likeness of heaven, and that such progress is a part of our world’s remote but inevitable destiny.

Let it be remembered that science, philosophy, and religion are false and worthless when they do not contribute to the happiness and elevation of mankind, and that the chief factor in human elevation is that wise adaptation of measures to human nature which is utterly impossible without a thorough understanding of man,—in other words, without the science of anthropology, for the lack of which all national and individual life has been filled with a succession of blunders and calamities. It is especially in the most brilliant portion of anthropology, the science of psychometry, that we shall find access to the reconstructive wisdom which leads to a nobler life in accordance with the laws of heaven, as well as the prosperity and success which come from the fulness of practical science and the perfection of social order. For the truth of these unusual claims the reader is referred to “The Manual of Psychometry,” “The New Education,” “Intelligent Public Opinion” and future publications.

The “Journal of Man” will be published at \$1.00 per annum, in advance, in monthly numbers of thirty-two pages, beginning in February, 1887. Subscriptions should be sent, not in money, but by postal order, to the editor, Dr. J. R. Buchanan, 6 James Street, Boston. Advertisements inserted at the usual rates. Agents wanted.

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"No person of common discernment who has read Dr. Buchanan's writings or conversed with him in relation to the topics which they treat, can have failed to recognize in him one of the very foremost thinkers of the day. He is certainly one of the most charming and instructive men to whom anybody with a thirst for high speculation ever listened."—*Louisville Journal (edited by PRENTICE and SHIPMAN).*

"To Dr. Buchanan is due the distinguished honor of being the first individual to excite the organs of the brain by agencies applied externally directly over them, before which the discoveries of Gall, Spurzheim, or Sir Charles Bell—men who have been justly regarded as benefactors of their race—dwindle into comparative insignificance. This important discovery has given us a key to man's nature, moral, intellectual, and physical."—*Democratic Review, New York.*

"**Therapeutic Sarcognomy.**" "In this work we have the rich results of half a century of original thought, investigation, and discovery. Upon the psychic functions of the brain, Professor Buchanan is the highest living authority, being the only investigator of nature who has done anything important for that neglected realm of science, to which the world was introduced by the genius of Gall and Spurzheim. This work is really a complete exposition of the great mystery, the united operation and structural plan of soul, brain, and body."—*Medical Advocate, New York.*

"Of the very highest importance in the healing art, is a work just issued by the venerable Professor Buchanan. We have read the book from cover to cover with unabated attention; and it is replete with ideas, suggestions, and practical hints, and conclusions of eminent value to every practitioner who is himself enough of a natural physician to appreciate and apply them. . . . Having been cognizant of the very valuable and original work accomplished by Professor Buchanan in physiology, and having seen him demonstrate many times, on persons of all grades of intellectual and physical health, the truths he here affirms, the subject has lost the sense of novelty to us, and is accepted as undoubtedly proven."—*American Homœopathist, New York.*

"**Manual of Psychometry; The Dawn of a New Civilization.**" (2d edition.) "The like of this work is not to be found in the whole literature of the past. . . . His name stands honorably among those who have extended the real boundaries of knowledge."—*Home Journal, New York.*

"As an experimental science it is likely to make its way to universal recognition. But the recognition of psychometry involves a tremendous change in the opinions of the world, the teachings of colleges, and the prevalent doctrines of science and philosophy."—*Health Monthly, New York.*

"The friends of Professor Buchanan have been waiting now thirty years for him to make a proper public presentation of his greatest discovery,—psychometry, a discovery which the future historian must place among the noblest and greatest of this great epoch of human thought. . . . Every branch of the Theosophical Society should have a copy, and study the book carefully."—*Theosophist, Madras, India.*

The above works may be obtained from the author, 6 James Street, Boston. The price should be remitted by postal order—for the "**Manual of Psychometry**," \$2.16; for the "**New Education**," \$1.50; for "**Therapeutic Sarcognomy**," (2d edition to be published, 1887,) "Journal of Man," \$1 per annum. "**Anthropology**" was exhausted thirty years ago. Its place will be occupied by "**Cerebral Psychology**," not before the winter of 1887-88.

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Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in craniology. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionate, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. I.

MARCH, 1887.

No. 2.

The Archetypal Literature for the Future.

IF the science of man, the being in whom the spiritual and material worlds are fully represented, and in whom both can be studied in their relations, has been fully (though not completely or finally) developed by the revelation through experiments, of the functions of the brain, then from the establishment of anthropology there necessarily begins a literary revolution, which not only changes all philosophy, but extends through all the realms of literature. There is no realm which can escape the modifying influence of ideas which are at the basis of all conceptions of man, of society, of duty, of religion, of art, of social institutions, of the healing art, education, and government, and the new light which psychometric illumination throws upon all sciences.

The literature of the future will therefore differ widely from the literature of the past, and millions of volumes which still hold their places on the shelves of libraries will in the next century take their proper place in the mouldering mass which interests the antiquarian alone, — the mouldering mass which universities still cherish, and which helps to deaden the rising intelligence of the western world. Let us, as Tennyson says,

“ Hope the best, but hold the Present
Fatal daughter of the Past.”

It is self-evident that the farther back we go for intelligence the deeper we plunge in the darkness of ignorance; and even though intuitional and moral truths may be found in the old writings, they belong to a literature imbedded in an ignorance which necessarily darkens all that comes down from such periods.

The benumbing influence of antiquity — or rather of that extended period which may be called the Aristotelian age, the age in which all philosophic thought was utterly benumbed by the Greek literature — has not yet passed away. American writers are just beginning to get rid of their absolute subserviency to foreign models in all things, and in this partial independence they are still subservient to the fundamental philosophic and ethical ideas of the past. The change that is taking place is only in minor matters.

Even so graceful and able a writer as Longfellow illustrates fully the truth of these suggestions. Mr. Charles F. Johnson, in a well-written essay on Longfellow, Emerson, and Hawthorne, says:

"Most people feel that national temper is of slow evolution ; that many heterogeneous elements must be fused and blended here ; that we too must have a past, and that the spirit of our past must be taken up and transmitted before a new type is realized in a new art and a new literature. We can see that Longfellow was essentially a scholar — a receiver of impressions from books ; that he was like an *Æolian* harp, blown upon by many winds, so that his music was in many regards necessarily a melodious echo of what was 'whispered by world-wandering winds.' And we can see, too, that he came into American literary life just as it was passing from the germ to the plant, and that every year he became more distinctive."

There is nothing profound in this view, but it expresses well the average thought of the period, — that Americanism in literature must be the very gradual growth of new circumstances, experience, and associations, which may superficially modify the unbroken mass of thought which has been transplanted from Europe, just as vines and flowers take on their modifications in a new soil and climate.

Far different from this is the view that anthropology gives us. The foreign plant, it is true, will gradually change, but a native plant will ultimately take its place by the law of the "survival of the fittest." The exotic must die out, for it was but a hothouse plant, reared in universities and cathedrals.

The thought, the science, the philosophy, and even the forms of literary expression, for this continent, will be those which spring from the bosom of nature, fresh and strong, imbued with the spiritual element of immortality, the element of luminous originality.

How and whence is this to come ? It will come by the complete emancipation of the American mind from the thralldom of the false philosophies, the false theologies, and the debasingly narrow conceptions of science which have been transplanted into American colleges. When the strong American intellect shall realize that in the science of man and in the cultivation of psychometry there is more of enlightenment, of wisdom, and of actual knowledge than in all that colleges cherish to-day, we shall have such a flood of original thought and immensely valuable knowledge as would seem impossible to the literati who now have the public ear.

Even the narrowest dogmatists of science are beginning to have a glimpse of the nobler knowledge of the future. Prof. Huxley, the most dogmatic of British sceptics, has recently said :

"The growth of science, not merely of physical science, but of all science, means the demonstration of order and natural causation among phenomena which had not previously been brought under those conceptions. Nobody who is acquainted with the progress of scientific thinking in every department of human knowledge, in the course of the last two centuries, will be disposed to deny that immense provinces have been added to the realm of science, or to doubt that the next two centuries will be witnesses of a vastly greater annexation. More particularly in the region of the physiology of the nervous system is it justifiable to conclude from the progress that has been made in analyzing the relations between material

and psychical phenomena that vast further advances will be made, and that sooner or later all the so-called spontaneous operations of the mind will have, not only their relations to one another, but their relations to physical phenomena, connected in natural series of causes and effects, strictly defined. In other words, while at present we know only the nearer moiety of the chain of causes and effects by which the phenomena we call material give rise to those which we call mental, hereafter we shall get to the further end of the series."

The "further end of the series," however, is vastly different from anything within the mental range of the distinguished professor, whose ultra materialism led him to revamp the old Cartesian doctrine that animals were only machines, like clocks or mills, running automatically, and destitute of sensation, and intelligence.

The science and philosophy of the future will be distinguished by their mastery of the realm of mind, and the closer approximation of the human to the Divine, not only in intelligence, but in ethics.

The JOURNAL OF MAN, as the first periodical organ of the new philosophy, will attempt gradually to initiate the archetypal forms of thought of the coming period, in which the disappearance of old philosophy and ethics shall leave room for growth.

Not that all ethics shall be changed among the civilized races, for there are simple primary and true conceptions which are universally recognized, and are embalmed in all religions. Yet these few universal ideas are but the rudiments of ethics, and no more constitute an ethical system worthy of the name, than the four primary processes of arithmetic constitute a system of mathematical science. The future is to evolve the true ethics, and therewith the educational system that will bring the true ethics into all spheres of human life.

In all past time there has been no ethical system competent to establish a perfectly harmonious social state, and no system of education competent to lift society to a *higher* life. Education as it has been brightens life with literature and art, but does not *elevate* it. The same old element of poverty, misery, disease, crime, and insanity marches on, hand in hand with the college and the church, as it formerly went hand in hand with the hunting and warring barbarians of the forest. And the dull, blunted conscience of the time, lulled by the softly solemn platitudes of the pulpit and the soulless system of education, rebels not against the old social order. In full view of the past twenty-five centuries, may we not exclaim with Shakespeare's Macbeth:

"To-morrow, and to-morrow, and to-morrow
Creeps on this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The dusty way to death."

But not to the end of time shall it be. The nineteenth century has seen the glimmering dawn of the true civilization. How it came, what it is, and what it is destined to realize, the JOURNAL OF MAN will attempt to show.

*Synopsis of Cerebral Science.**

CHAPTER I.

GENERAL PLAN OF THE BRAIN.

The brain the centre of life — Its organs not distinctly separated — Its double functions and degrees of energy — Difficulty of nomenclature, chiefly basilar — The pathognomic law — Its application to the brain — The four cardinal directions and four divisions, the coronal, basilar, anterior, and occipital — Their effects on the character and constitution — The method of locating organs — The four groups — The law of antagonism — Its certainty and necessity — Difficulty of expressing it — Correspondence of the English language and the brain — Its limits — Radiating groups of organs — Contrasts of development.

THE details of cerebral science will be much more easily understood if we begin with a comprehensive view of the entire plan of the functions and structure.

The brain is distinguished from all other organs by being the source of commands which all other organs obey, and being the immediate seat of the soul, which has no knowledge of anything occurring in the body, until a message or impression has reached it through nervous channels. The compression of all the nerves before they enter the cranium and connect with the brain would deprive us of all knowledge of the body, and of all sensations or perceptions; and the compression of the brain itself would render us totally unconscious, as if dead, — incapable of either thought or action. Manifestly, therefore, all the powers of the soul are lodged in and exercised through the brain; and as all distinct nerve structures have essentially different functions, and every different function requires a different structure, it is obvious that the vast variety of our psychic faculties, intellectual, emotional, sensitive, passional, and physiological, requires a corresponding multiplicity in the nervous apparatus; and this incalculably great multiplicity we find in the brain.

The crude, mechanical idea that all the organs of the brain should be distinctly marked and separated by membranous walls or obvious changes of structure, is very unscientific; for even in the spinal cord, which is more easily studied, we do not find such separation between the widely distinct functions of sensibility and motility. Their nerve fibres run together undistinguished, and it is only by the study of pathological changes that we have been able to distinguish the course of the motor fibres, which to the most careful inspection are indistinguishable from the sensitive.

Moreover, the functions of the brain are not like those of the spinal cord, of a widely distinct and opposite character in adjacent fibres, but exhibit a gradual variation, like the blending colors of

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the rainbow. The sensitive or psychic individual who touches any part of the head and feels an impression of the emotional, intellectual, or impulsive function in the subjacent convolution of the brain, will find the impression gradually changing as he moves his finger along the surface, until, after passing half around the cerebrum, he will feel an influence exactly opposite to that with which he started.

As there are many millions of sensitive persons who are capable of receiving these impressions from the brain, we cannot but wonder at the unanimous *indifference* (which some may hereafter call stupidity) which hinders the medical profession and scientists generally from becoming acquainted with such facts, which I have proclaimed and demonstrated until I have grown weary of attempting to instruct wilful ignorance. Not only does the nervaura, direct from the brain convey such impressions of organic action, but almost any substance held for a few moments in contact with any part of the head will absorb enough of the local nervaura to convey a distinct impression to a sensitive, similar to that derived directly from the head.

Although the organs of the brain are thus distinct, they are not distinct like the spokes of a wheel, each totally independent of the other and fixed or invariable in its own simple character; for all organs have double functions, and a great variety in their degree of manifestation.

The double function is psychic and physiological, or physical. When the action of the brain is confined within the cranium, its action is purely psychic; but when its influence passes into the body, it produces physiological effects. As the brain is the seat of the soul, its action is essentially and primarily psychic; but as it is the commander of the body, and the source of its spiritual vitality, all its conditions or actions affect the body; and hence every organ has its dual action, psychic and physiological. Cerebral physiology and sarcognomy explain in detail how the brain and the mental conditions affect the body; cerebral psychology shows how the brain and soul are correlated. The purpose of this treatise is to show how the brain is correlated with both soul and body, giving the principal attention to the former.

If cerebral organs all have this double function, it is manifestly exceedingly difficult, if not impossible, to find any words competent to express the double functions, and it will be necessary to adapt our nomenclature to expressing the psychic function, leaving the physiological to be expressed otherwise. As the basilar organs act more directly upon the body, their nomenclature will be more suggestive of physiological effects. The organ, for example, of alimentiveness or appetite will suggest by its name its relation to the stomach.

The difficulty of arranging a satisfactory nomenclature for a certain portion of the brain, in consequence of the varying energy of organic action, is very great, and must be met by using the word which will express in a general manner the organic tendency, leaving to the intelligence of the reader to imagine the variations of

intensity. In the greatest energy of organic action the opposite faculty is entirely overcome, and the conduct becomes abnormal, for normal action implies the harmonious co-operation of all parts of the brain. Nevertheless, it is in this abnormal or excessive action that we get the true, isolated tendency or function in its naked expression.

For example, if we refer to that portion of the brain near the mastoid process, which in its excessive action produces murder, we perceive that as murder is an abnormal action, such a term is not a suitable name for an organ, as it would convey the impression that every human being has a constant murderous impulse, and that the faculty is kept inactive when murder is not committed; from which we might infer that the human constitution is badly planned.

Still, it is not to be concealed that murderous violence is the ultimate result of this organ when unrestrained,—that it is the most conspicuous faculty in carnivorous animals, and alas! that it has a terrible and at times predominant action in the masculine portion of the human race. Throughout the greater part of ancient history the murderous violence of this faculty has been as conspicuous in the human race as in the wild beasts. Even to-day, after centuries of so-called civilization and religion, no man's life would be safe if not protected by policemen; and the civilized nations, with a skilful ferocity, devote the major part of their governmental revenues to preparations for international homicide as a defence against the murderous impulse in their neighbors, and to watching or controlling the murderers within their own limits; whose homicidal propensities, however, are not restrained from *mutual homicide*, by agreement, in the warlike form of the duel, which is considered a proper institution to cultivate a martial spirit and promote the efficiency of the army,—ay, and even tolerated in the German system of education, provided that life is not actually sacrificed.

Murder is therefore not an improper term to express the consummate energy of this basilar organ, if we at the same time understand its gentler manifestations; and Dr. Gall was a faithful student of nature when he called this faculty the "carnivorous instinct, or disposition to murder," for that is the way that it exhibits in animals, and, unfortunately, in mankind also.

Yet as an element of character, and an organ in the brain, this faculty needs a more general and comprehensive term than murder to express its ordinary action. It operates as an impelling and modifying influence in our daily life, giving a certain kind of energy to physical and mental action, as our fruits have a certain degree of sweetness in their juices which is not due to crystals of sugar, though if the sweetening element were extracted it would appear in that solid form. Thus the violent impulsive energy which appears in our vigorous language, emphatic gestures, ultra sentiments, and threatening expressions, if it could be isolated from its psychic combination, would appear in its isolated purity as an impulse to the destruction of life and everything else that stands before us.

Hence the term Destructiveness has been very properly applied to this organ by Spurzheim. Yet even this term expresses too much for its average daily action, and Violence, Impulsiveness, or Vehemence would come nearer to expressing its ordinary manifestation.

The reader will now perceive that the psychic functions of certain organs can seldom be adequately expressed by one word, and that three words are required to express fully the moderate, the active, and the abnormal manifestations. Fortunately, however, this difficulty of nomenclature applies only to that portion of the brain which tends to the abnormal. Man's nobler faculties belonging to the upper region of the brain are essentially good and normal. The abnormal difficulty does not come into their description.

Its operation is limited to the region lying around the ears, the basilar region, the tendency of which is to exhaust the spiritual vitality of the brain in ministering to the body. This will be clearly understood when we understand the fundamental law of all cerebral action, the law of direction, or

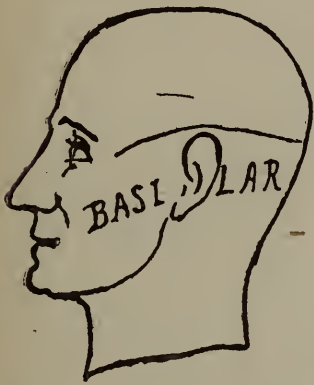
PATHOGNOMIC LAW.

This law is the grandest generalization of science that was ever conceived. It is the fundamental law of the relations of the two worlds, the psychic and the physical. The spiritual and material worlds unite in man, in whom the eternal spirit is combined with a transitory material body, and the law of their interaction is *the law of the universe*.

In its application to man, the law is simply this, that all organs of the brain act in accordance with their position,—in accordance with their *pathognomic line*, or line of action, which is the line of their central fibres, the tendency of which is toward the surface of the brain, where they reach the interior of the cranium. It will be a sufficient approximation to the mathematical truth if for the present we say that the pathognomic line may be indicated by a perpendicular to the surface of the cranium where the organ is located.

When we establish the pathognomic line, we establish a perfect criterion of the organic action, for the action is always in accordance with the line; and this fundamental law gives a key to all psychology, and gives it a geometrical simplicity.

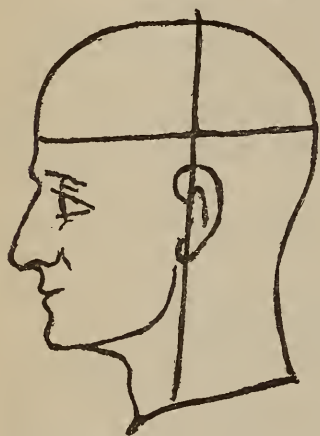
In accordance with this law, the frontal or intellectual organs act toward the front, and maintain our relations with that which is before us. Acting in that manner, they throw out or expend the vital forces, and exhaust the energies which belong to the posterior part of the brain and posterior part of the body. The posterior half of the brain acts in the opposite direction, and thus draws in, acquires, and energizes. The posterior action impels the body to advance, as the anterior portion checks our progress and causes us



to yield. Hence if we erect a perpendicular from the ear, we shall find all the energetic impelling faculties behind it, and all that moderates, checks, and enlightens before it. Thus the occipital development makes a powerful, domineering, conquering character, as the frontal makes a passive, unselfish, yielding one.

Hence all organs in proportion to their energy are located nearer to the posterior region of the brain, and in proportion to their delicacy or weakness have a more anterior location.

There are four classes of pathognomic lines, as there are four aspects of the brain, which may be represented on a plane surface, and which are sufficient for this incomplete introductory statement—the anterior and posterior—the superior or upward, and the inferior or downward. The anterior and posterior tendencies may be separated by the vertical line through the ear. The superior and inferior, or upward and downward, may be separated by a nearly horizontal line from the forehead backward, which nearly coincides with the lateral ventricles that separate the superior and inferior convolutions. The lateral ventricles (cavities the walls of which are in contact,) are the central region of the brain around which the convolutions are formed. Dividing the brain thus into superior and inferior halves, we find that the major



portion of the superior has an upward line which is fully expressed at the upper surface of the brain, while the lower half has downward lines which are most fully expressed on the basilar surface of the brain, which is covered by the face and neck.

Intermediate between these coronal and basilar surfaces are lateral organs which participate in the upward or downward tendency as they approach the highest and lowest surfaces.

The tendency of the coronal region is upward, that of the basilar downward. The latter operates downward upon the body, rousing the muscles and viscera to activity, but exhausting the brain and the spiritual life. Hence, while they vitalize the body, they are the source of all that is sensual, violent, beastly, and criminal,—all that degrades human nature,—when they become the controlling power, which is an abnormal condition.

The coronal organs tend upward; they withdraw excitement from the body, quiet the muscles, and diminish the energy of the appetites and passions, while they originate all noble and lofty impulses. Their tendency is toward heaven, toward the highest possible condition of humanity, the performance of every duty, the enjoyment of happiness and health, the perfection of love and fidelity. They make the life on earth resemble the life in heaven, and consequently bring us into sympathy with all holy influences. They make religion a reality, and produce a character which we cannot but admire and love. Their tendency is to draw life upward from the body to the head and the upper part of the chest, and thereby

to energize the soul, which has its home in the brain, and which is the essential seat and source of life, and is in interior connection with the infinite source of life. Hence the coronal half of the brain is the home of spiritual life, the antagonist of disease, the promoter of longevity, by which the harmonious love of the upper world is realized on earth, and that divine quality of the soul which frees it from disease and death is to a limited extent imparted to the human body.

The excessive action of the basilar region exhausts the brain, degrades the soul, and thereby impairing the fountain of life and health, introduces disease and death. Gluttony, drunkenness, sensuality, passion, and violent exertion are the processes that exhaust the soul power. Excessive and prolonged muscular exertion without rest exhausts the brain. But the normal action of the basilar organs is essential to all the processes of life, and maintains the union of soul and body. Hence their good development is necessary to longevity.

On the other hand, excessive predominance of the coronal region, although it heightens the spiritual nature, withdraws life from the body, and culminates in trance, ending in death by the ascension of the soul from the body. But so long as the basilar organs have sufficient energy to maintain the connection of the soul with the body, the most powerful action of the coronal region increases the power of the brain, the brilliance of the mind, the perfection of the health, and the moral greatness and power of the person.

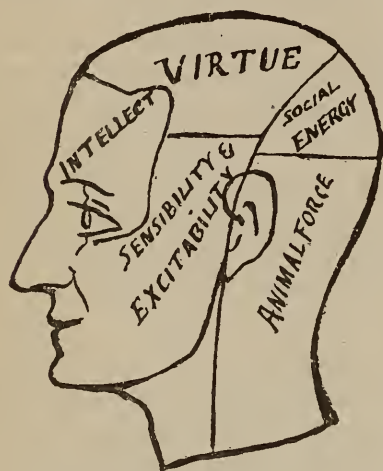
These statements are essentially different from the physiological and phrenological ideas heretofore current, but they are sustained by universal experience, which recognizes the power of heroism, hope, religion, and love to exalt our powers of endurance and achievement, whether intellectual or physical; and they are sustained by the records of pathology, which show that softening or ulceration of the superior regions of the brain impairs, paralyzes, or destroys all our powers. Moreover, all that I teach on these subjects is but an expression of the formulated results of many thousand experiments during the last forty-five years.

The simplicity and applicability of these pathognomic laws which pervade all psychic phenomena are such that they are easily mastered, and a single evening devoted to the subject enables my students to locate with approximate correctness nearly all the organs of the brain. The multiplicity of the cerebral organs is somewhat discouraging to a student at first, but all embarrassment is removed when the simplicity of the Divine plan is shown.

In illustrating these principles, we take up a number of faculties successively, and determine by their nature what should be their latitude and longitude upon the map. Thus, for example, if Modesty is mentioned, students would say it should be above the horizontal line, but not so high as the virtues, and that it should be not among the energies, but among the moderating faculties of the front half of the head. Hence they usually ascertain its true location. If Avarice or Acquisitiveness should be considered, they

would recognize it as entitled to a place below the horizontal line, and also behind the vertical line, but neither the lowest nor the most posterior. If Firmness is mentioned, they recognize it as entitled to a high place, but behind the vertical line; and thus they seldom make any great error in determining the location of an organ.

If we thus go through the catalogue of psychic powers or qualities, we observe finally that the organs are grouped as follows; and this grouping should be impressed upon the memory, as it is easily learned, and serves as a basis for the further study of organology. The organs in this drawing are not arranged to show their antagonism, but antagonism is the most important fundamental principle of cerebral psychology.



THE LAW OF ANTAGONISM.

Antagonism or opposition is the universal condition of all that we know. Up suggests down; inward, outward; forward, backward; advance, recession;

motion, rest; elevation, degradation; abundance, deficiency; heat, cold; light, darkness; strength, weakness. The same antagonism exists in the psychic nature, as in love, hate; hope, despair; courage, cowardice; pride, humility, etc.; and equally in the physiological, as we see in the action of flexor and extensor muscles, their antagonism being a necessity. If we had only flexor muscles, one motion would exhaust the muscular capacity; when the limb is flexed it can do nothing more; but when the extensor muscle moves it back, flexion can be again performed. Thus all vital voluntary action is a play of opposing forces,—the existence of one force rendering possible the existence of its opposite. The coronal organs, carrying the soul above the body, would bring the end of terrestrial life, and the basilar organs exhausting the brain would bring to a more disastrous end; but the joint action of the two, like that of flexor and extensor muscles, produces the infinite variety of life, which moves on like pendulums, in continual alternation.

Man would be utterly unfit for the sphere that he occupies, if he had not the opposite capacities required by innumerable opposite conditions. Physiologically, he requires calorific powers to fit him for cold climates, and cooling capacities to fit him for the torrid zone. Morally, he requires warlike powers to meet enemies and dangers, as well as affections for the sphere of domestic love. He requires the conscious intellect to call forth and guide his powers in exertion, and a faculty for repose and recuperation in sleep. He requires self respect to sustain him in elevated positions, and humility to fit him for humble duties and positions. We can conceive no faculty which has not its opposite,—no faculty which would not terminate its own operation, like a flexor muscle, if there were no antagonist. Benevolence would exhaust the purse and be unable to

give, if Acquisitiveness did not replenish it; and Avarice unrestrained would lose all financial capacity in the sordid stupidity of the miser. Each faculty alone, without its antagonist, carries us to a helpless extreme.

The antagonism of faculties is so self evident a law of nature that if Dr. Gall had pre-arranged a psychic philosophy in his mind, instead of being a simple observer of facts, he might have given a very different aspect to the science. But he arranged no psychic philosophy, and he did not carry his observations far enough to lead him into the law of antagonism, and hence left a rude system, lacking in the symmetry and completeness necessary to give it the position of a complete philosophy.

But while the law of antagonism should control our psychic studies, it is not always convenient to express this antagonism in our nomenclature, or to group the functions of all regions of the brain in such a manner that each group or organ shall exactly correspond to an antagonism in another organ; for in expressing the functions of parts of the brain we are limited by the structure of the English language, and have to make such groups as will be conveniently expressed by familiar English words,—the words of a language that has grown up in a confused manner, and was not organized to express the faculties of sub-divisions of the brain. Hence, for want of a pre-arranged language, with words of accurate definition and exact antagonism, we can only approximate a perfect nomenclature, and must rely more upon description than upon classification and technical terms.

Technicality, however, is to be avoided as far as possible. Anthropology may need, like other new sciences, new terms for its new ideas, but the old words of plain English express all the very important elements of human nature. To the master of anthropology it is easy to take any word expressive of an element of human character or capacity and show from what convolution, what group of convolutions, or what part of a convolution the quality or faculty arises which that word expresses. An evening might be profitably spent with a class of students in tracing English words to their cerebral source.

In expressing the functions of the brain by nomenclature, we are entering upon an illimitable science, and must hold back to keep within the limits of the practicable and useful. The innumerable millions of fibres and ganglion globules in the brain are beyond calculation, and their varieties of function are beyond all descriptive power. Geography does not attempt to describe every square mile of the earth's surface, nor does astronomy presume to know all the stars. In reference to the brain, psychic students will hereafter send forth ponderous volumes of descriptive detail, for which there is no demand at present. I willingly resign that task to my successors. A description which portrays the general character of an inch of convolution, or of a half inch square of the finer intellectual organs, is sufficiently minute for the purposes of a student. Acting upon these views, the following catalogue of psychic functions has

been prepared, which is offered now not for the reader's study, as the multiplicity of detail would be embarrassing, but merely to give a general conception of the scope of cerebral psychology, and to show how extensive and apparently intricate a system may, by proper explanation of its principles, be made intelligible to all.



Instead of attempting to master this catalogue and the psychic busts which are to be shown hereafter, the reader should approach the subject by familiarizing himself with the profile grouping here presented, leaving the catalogue and busts for future exposition.

If radiating lines are drawn outward from the ear, the *general character* of the groups thus formed is indicated in the drawing. The department marked Inspiration extends from the median line as shown to the interior of the hemispheres on

the median line. The region of the appetites is marked as Sensual Selfishness, the tendency of which is antagonistic to that of the region marked Duty.

CATALOGUE OF CEREBRAL ORGANS.

I. INTELLECTUAL.

UNDERSTANDING.—Intuition, Consciousness, Foresight, Sagacity, Judgment, Wit, Reason, Ingenuity, Scheming, Imagination, Invention, Composition, Calculation, Somnolence.

RECOLLECTION.—Memory (recent and remote), Time, System.

PERCEPTION.—Clairvoyance, Phenomena, Form, Size, Distance, Weight, Color, Light, Shade, Order, Tune, Language, Sense of Force, Sensibility.

SEMI-INTELLECTUAL.—Liberality, Sympathy, Expression, Sincerity, Humor, Pliability, Imitation, Admiration, Spirituality, Marvelousness, Ideality.

2. ETHICAL OR MORAL ORGANS.

Benevolence, Devotion, Faith, Politeness, Friendship, Love, Hope, Kindness or Philanthropy, Religion, Patience or Serenity, Integrity or Conscientiousness, Patriotism or Love of Country, Cheerfulness, Energy, Fortitude, Heroism, Health, Sanity, Caution, Sublimity, Reverence, Modesty.

3. SOCIAL ENERGY.

Self-respect or Dignity, Self-confidence, Love of Power, Ostentation, Ambition, Business Energy, Adhesiveness, Self-sufficiency, Playfulness, Approbativeness, Oratory, Honor, Magnanimity, Repose, Chastity, Coolness.

4. SELFISH FORCES.

Arrogance, Familiarity, Fascination, Command, Dogmatism, Combateness, Aggressiveness, Secretiveness, Avarice, Stolidity, Force, Rivalry, Profligacy, or Lawless Impulse, Irritability, Baseness, Destructiveness, Hatred, Disgust, Animalism, Turbulence, Virility.

5. SENSITIVE AND ENFEEBLING ELEMENTS.

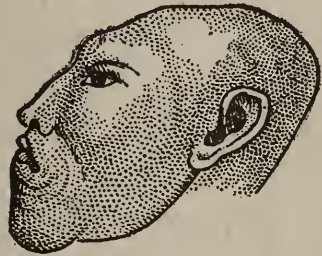
Interior Sensibility or Disease, Appetite, Relaxation, Melancholy or Sullenness, Insanity, Idiocy, Rashness and Carelessness, Expression.

The reader should be careful not to attach too much importance to classification or nomenclature. The special descriptions of organs are necessary to a correct understanding.

The contrast of intellectual development is seen in comparing the world-renowned philosopher Humboldt and the idiot figured by Spurzheim. The contrast of coronal and basilar development is seen in comparing the benevolent negro Eustace, who received the Monthyon prize for virtue in France with the skull of the cannibal Carib, as figured by Lawrence. As to the coronal or upward development of the brain, there is always a great contrast between untamable wild animals, such as the lion and the eagle, and those of gentle and lovely nature, such as the gazelle and the dove.



HUMBOLDT



IDIOT



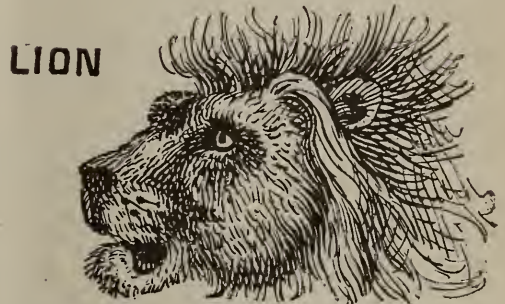
EUSTACE



CARIB



GAZELLE



LION

DOVE



EAGLE

Superficial Criticism.

A RESPONSE TO MISS ELIZABETH STUART PHELPS.

THE publication in the Chicago *Inter-Ocean* of two columns of sharp criticism on the spiritual movement by Miss Phelps, which were widely republished, induced the editor to send the following reply to the *Inter-Ocean*, which was duly published.

BOSTON, MASS., Jan. 23.

The rhetorically eloquent essay of Elizabeth Stuart Phelps on spiritualism has been read by the undersigned with that peculiar pleasure with which we witness an intellectual or psychic *tour de force* which produces singular results. It is quite an able production, for the ability of an advocate is measured by his capacity to make that which is obviously absurd appear quite rational, and to give to that which is intrinsically small or mean an air of refined dignity. Divested of its dignified and delusive rhetoric, what does the lady say or mean in plain, homely English?

She says that "cultivated thought" has a "slippery surface" on which spiritualism has made "a clutch," and that it has lately made an "encroachment upon scientific attention," so that psychical societies of distinguished men are "busying themselves;" also that spiritualism must be "made subject to the laws of common sense" and controlled by "common integrity," and if this truth "is at last materializing before the consciousness of the believers in spiritualistic phenomena some good may come of it."

That a certain style of "cultivated thought" familiar in Boston has a "slippery surface" on which neither religion nor philosophy makes much impression, cannot be denied, and that it is only lately (as she says) that psychical societies of more or less distinguished men have allowed spiritual science to encroach on their attention, is very true. It has always been so. Societies of distinguished men have always been behind the progress of undistinguished men. Neither Harvey nor Galvani was honored by societies of distinguished men until the "slippery surface" of their "cultivated thought" was clutched and crushed by the power of a widely diffused truth. As a general rule, the last place in which to find the foremost thought of the age is in the societies of distinguished men, whether they be politicians, theologians, or scientists. Hence it is that phenomena as old as history itself and of late as thoroughly investigated as any branch of positive science have just begun to encroach upon the attention of the societies to which the lady desires us to surrender our judgment. No doubt they have resisted such encroachments as long as decency would permit, and some very able writers think a great deal longer.

As to the insinuation that "believers in spiritualistic phenomena have only of late begun to appreciate common sense and common

honesty," when these believers count by millions, and include many more eminent men than her infallible psychic societies, the lady has permission to withdraw the charge, for it is obviously only the *lapsus linguæ* of a too fluent tongue.

Again she says: "Which of us would not lay down life itself to know that he had spoken yesterday with the darling of our souls dead years ago?" Not one of you! The expression is rather hysterical in its intensity. The majority of your ultra-sceptical class would not even spend a day or an hour in the pursuit, for you have neglected the opportunities which have been open to all the world. You might have held a pair of slates in your own hands, secured in any manner, with no pencil between them; might have heard the writing in progress, then opened them and recognized the message of your own darling—perhaps the handwriting also. Thousands of modest, honest seekers of truth have done these things. But the Pharisees who talk of heaven and then fly from its approach have "religiously shunned" them; that is the way they express it, and you are their apologist. But what is your apology?

You give a graphic description of a cheap style of dishonest mediumship with vulgar surroundings, in which, nevertheless, there are wonderful revelations, "the golden thread of a truth that is worth having," and you suggest that the truth must now be "garnered" by a psychical research society, intimating that if they do not garner it, it will cease to be recognized as truth, and that the mediums must bring it all to them for sanction, or cease to be respected by honorable people. Was ever a more unfair and delusive statement made by a hired attorney? The grandeur of the theme has not inspired a spirit of fairness or justice. The question lies between the eternal and holy verities of spiritual science or religious science and the conscience of the inquirer. The poor, illiterate, and obscure people who exhibit for a living whatever capacity they may have, have nothing to do with it. Would our lady critic select a cheap sign painter to represent the beauty and glory of art, or the exhibitors of laughing gas to illustrate the science of Sir Humphrey Davy, or the performances of an illiterate quack to illustrate the dignity of the medical profession? Is our critic so profoundly ignorant of the progress of psychic science as to think such representations fair or allowable?

A science is represented by its leaders, its authors, its teachers, not its camp followers. Examine the writings of Alfred Russell Wallace, Professor Crookes of London, Epes Sargent, William Howitt, Professor Hare—of Swedenborg, Kerner, Ennemoser, Du Prel, Hellenbach, Fichte, Varley, Ashburner, Flammarion, Aksakoff, and a score of others of the highest rank, and criticize if you can the magnificent philosophy of these and of many an ancient writer. Consider the well attested facts and sublime religion that you will find in them, and observe that the facts are a hundred times better attested and a thousand times more critically observed than any of those upon which the world's great religions rest, before which our critic reverently bows.

[NOTE.—Rev. Henry Ward Beecher is reported to have said in 1860: “The physiology, the anthropology of the Bible, is highly odic, and must be studied as such. As such it will be found to harmonize with the general principles of human experience in such matters in all ages. If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention *in toto*, and accounting for everything physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible and its authority, and its inspirations will be annihilated. On the other hand, if the theory of spiritual intervention be accepted in the Bible, it cannot be shut up there, but must sweep its way through the wide domain of ‘popular superstitions,’ as they are called, separating the element of truth on which they are based, and asserting its own authoritative supremacy.”]

Then if you must for a partisan purpose ignore all this, and select obscure people to represent the other side of the question, it would be very easy to find mediumship of a pure and honorable character—mediums whom no one visits without carrying away a sweet, refining influence, a stronger faith, and a brighter realization of heavenly truths. And there are mediums, too, from whose lips distil a lofty eloquence and a remarkable wisdom upon any or all subjects proposed, with a flow of extemporaneous poetry or of heavenly music which has never been equaled under such circumstances by uninspired mortals.

But, forsooth, they must come to a psychic society that the world may learn from their papal infallibility if anything exists at all worthy of notice. This is indeed seriously proposed! Well, if a group of clergymen in synod assembled should summon all geologists and astronomers to come before them and show if there was anything in their scientific teachings, their heretical, astronomical, and geological doctrines, would any one have responded to the presumptuous demand? Would Airy, Lyell, Miller, Darwin, or the poorest country school master have taken any notice of such a demand?

The majority of the American Psychical Research Society know vastly less of psychic science than clergymen know of geology and astronomy. They have been not inquirers, but obstructionists, assailing those who dare to inquire, and the subject, as their friend says, has only lately encroached on their attention. The admirable scientific experiments of Professor Hare and Professor Crookes have long since settled the questions which they now propose to take up, and when, over forty years ago, I published in my JOURNAL OF MAN the incontestable facts then established, and gave their rationale, the psychic researchers of to-day were as ignorant as sucking babes of the whole subject. This ignorance is the very *raison d'être* of the society. They don't know if there is anything to be discovered, and they propose to look out. Their failure so far is considered by Colonel Higginson a proof of their superior wisdom, which means that they are looking for a mare's nest, and have shown their wisdom by not finding it!

Let those who are seeking to enter the freshman class in psychic science assume a little appearance of modesty, and not attempt to set themselves above the old graduates and professors of the university, at which they have heretofore been throwing stones like an unrestrained mob. This is plain speech, but it is just. Let them begin their operations by an act of justice — by building a monument to Professor Hare, the noblest of American scientists, and the object of their persecution.

"The time has come," says our lady critic, "for mystery to work hand in hand with scientific study or to lay aside its claims to scientific respect." Very true, very true, indeed, except your chronology; the time has long since gone by. Science has grappled with mystery long since. I can point out, if you wish to see it, the very anatomical structures, the special fibres in connection with which the spiritual phenomena are developed. The *modus operandi* is understood, and the facts have been known some thirty, some a hundred, some several thousand years. Among advanced thinkers psychic science is no more a debatable question than the rotundity of the earth or the principles of astronomy.

Finally, dear, eloquent lady, your exhortations in behalf of honesty are very admirable, indeed, and would be much more admirable if the exhortation itself were more fair and honest — if you did not seem to sprinkle the reproach of dishonesty over multitudes of honest people more gifted than yourself, with the power to find and clasp the holiest truths. If the inferior and less honorable class of mediums are now before the public, why is it? It is due solely, dear lady, to such people as yourself and your psychic society men, and "fellows of a baser sort," who follow your lead — to those whose censorious and sometimes scurrilous hostility against spiritual phenomena has driven into retirement or kept in concealment the most beautiful and holy phenomena that were ever known on earth. Angels do not confront the hissing mob. But their visits to-day are neither few nor far between. In every bower of perfect spiritual purity they come. Let but this brutal opposition of men and fluent scorn of women cease, and the universal air will be fragrant as the spiritual beauty now hidden shall become a part of our social life, and even the fastidious Miss Phelps will be satisfied and delighted.

[NOTE.—Miss Phelps, if she had due respect for her grandfather, the Rev. Dr. Phelps of Stratford, Conn., ought to be an earnest champion of spiritualism, for it was at his house that the most wonderful phenomena were realized, when invisible spirits carried on their pranks with the furniture like human beings. Dr. Phelps was a thorough spiritualist, and introduced the spiritual doctrine into his sermons, though exercising the worldly wisdom of not using the word *spiritualism*.]

Spiritual Phenomena.

ABRAM JAMES — MAN AND MEDIUM.

IT was in the summer of 1863 that I first met this marvelous medium, one of the very best in the way of intellectual development that I ever saw. James was born in Pennsylvania, of Quaker parentage. He inherited the simplicity, candor, and truthfulness of the sect. He had absolutely no guile in his nature. He had had but six months' common school education, but, possessing considerable natural ability, he had to some degree remedied his deficiencies in this particular. He wrote a fair hand, spelled well and conversed with some facility on ordinary topics, but was absolutely ignorant of any language but his native English, and had no knowledge whatever of scientific subjects; this I know to be a fact. James was above the medium height, very thin and spare, blonde complexion, light hair and blue eyes — a natural negative organization. When I first made his acquaintance he was employed in the yards of one of the railroad companies in Chicago, making up trains, or some employment of that character.

Of James's original development as a medium I know nothing, as I first knew him in his abnormal character, in which he was truly marvelous, being perfectly familiar with all languages, living and dead, and with all subjects — religion, science, philosophy, and ethics.

I have heard this man speak and deliver long discourses in German, Spanish, Italian, French, Latin, Greek, and other tongues which I did not know. I have taken scholarly linguists in his presence and to them he demonstrated that he spoke in foreign tongues.

I have heard him deliver lectures on a great variety of scientific subjects, — on political economy, theology, and natural philosophy. His thought and method of treatment were of the very highest types of intellectual ability. Of course James did not profess to do this of himself; he was in fact, wholly unconscious of doing anything. When entranced, the controlling spirit would say, for example: "The Baron von Humboldt will address you this afternoon on the Cosmos." Then in a discourse or lecture of an hour's duration he would give a condensed history of the origin and development of the world. I remember on one occasion he took up the nebular or La Place theory, adopted it as the true one, and traced the rise and progress of the earth through the evolution of matter to its present condition, in a most comprehensive and masterly manner. At another time it was said: "John Quincy Adams will speak to you to-day on the political condition of your country," and with all the grace, dignity, and eloquence of the famous old Senator from Massachusetts when addressing the Senate of the United States, this medium delivered a speech of which Adams himself would not have been ashamed. It was in the war times, and fully embodied the sentiments which we know were predominant in Mr. Adams's mind

—the permanency of the Union and liberty for the slave. It was before the emancipation proclamation, but the speaker assured his hearers that the day was close at hand when the oppressed and abused slave should walk out in freedom before all the world.

I remember one very remarkable occurrence. James was entranced by the spirit of Michael Angelo, and a lady medium present was controlled by Raphael, and these two, partly in Italian and partly in English, discoursed upon art, painting, architecture, and sculpture in a manner calculated to produce a lasting impression upon the minds of those who were so fortunate as to be witnesses of the scene. The spirits were evidently fearful of losing control of the medium, and in their hasty desire to speak constantly interrupted each other, but they referred to the great works in which they had been engaged while on the earth, and the monuments they had left behind them. I remember Raphael particularly speaking of his last great painting of the Transfiguration, which he declared he had left in an unfinished condition in Rome, and which he desired to complete if he only had the opportunity. I regret that I am not able at this distant time to give full details of these, their marvelous revelations. I had shorthand notes taken which were afterwards written out, but unfortunately they were all destroyed in the great Chicago fire, in 1871.

James was also a drawing medium, and as such he executed many fine pictures. His method of work in this direction was quite beyond the capacity of any human being. He operated with six pencils, three in each hand, each pencil doing a separate part of the work at the same time; the consequent rapidity of execution was something wonderful. James once drew a colossal picture of Lincoln, which measured seven and one half feet in length. The sheet of paper was laid upon the floor, and upon it, without any outline or measurements, he first made an eye, and then in its proper relative position a boot. When the outlines were completed, these came into their proper places. The picture was a fair likeness of Lincoln, and represented him in the act of reading the emancipation proclamation. The pictorial heading of your paper, with its name in the letters as they now stand, RELIGIO-PHILOSOPHICAL JOURNAL, all finished and complete as it is, was done by James in the manner above stated. The engraver who reproduced it has not altered one line or mark; yet this man in his natural condition could not draw the outline of a barn.

James located the first artesian well which was bored in Chicago. He declared by his clairvoyant sight that a stream of water could be found many hundreds of feet beneath the surface. The boring was done and the water found, and this well was the originator of the numerous other wells which now supply our parks and factories. James afterward went to the oil regions of Pennsylvania, where he was successful in locating productive oil wells. Since 1869, I have lost sight of him, but wherever he may be he is a marvelous, intellectual medium, and as honest and truthful as the sunlight.

GEO. A. SHUFELDT, *Religio-Philosophical Journal*.

MR. EGLINTON'S MEDIUMSHIP.—A correspondent of the *London Medium* describes an interview with Mr. Eglinton, in which the following occurred. They are not extraordinary to those familiar with spiritual facts. I have held a slate in my own hand in the presence of a medium, and received messages on the slate in which every letter was written in double marks, as if written with two different colored pencils, although *no pencil was furnished* or seen.

“Three small pieces of writing-pencil—green, red, and white—were put upon the perfectly clean school slate, and placed under the table as before, with this difference: that G.'s left hand held the slate with Mr. Eglinton, his left being above the table. The slate was now thoroughly rolled about so as to completely displace the pieces of pencil from their previous relations. G. asked aloud that 200 might be put down in *red*; I called for 69 in *green*; and Mr. Eglinton requested that they be added up in *white*. Upon examining the slate, this was found correctly executed. I then took a book at random from a case containing perhaps 300 or 400 volumes. G. wrote down upon the school slate the number of a page, a line, and of a word, which she desired to be transcribed. The slate was turned over, and I placed the book, which had not been opened, across it, resting upon the frame. Under the book I placed a morsel of pencil. The slate, with the book upon it, was then passed under and pressed against the table-top as before. No one but G. was cognizant of what she had written, and, of course, as the book was never out of my possession from the time I took it from its fellows in the case until it was placed with the slate under the table-top, there was no possibility of its pages being scanned. The sound of writing soon occurred, and upon its ceasing we examined the slate, when we found ‘P. 7, L. 18, W. 6, Llanwrst.’ The other side of the slate contained ‘P. 7, L. 18, W. 6,’ as written by G. I now and for the first time opened the book, which was ‘The Irish Educational Guide and Scholastic Directory,’ for 1883 and 1884, published by John Mara, 17 Crow Street, Dublin; and upon turning to page 7, line 18, and word 6, the word there printed was ‘Llanwrst.’”

SPIRIT WRITING.—The world is full of spiritual phenomena which are suppressed or concealed in consequence of the prejudices instilled into all minds by education and perpetuated by the dogmatism of the college, the pulpit, the press, and the votaries of Mammon. The *St. Louis Globe* gives a recent example, as follows:

“I have known of a great many astonishing things that I can account for in no other way than by supposing that they were brought about by some influence outside of human agency [said a believer in Spiritualism the other day to a St. Louis Globe reporter]. I know a lady—a church member—who makes no pretensions as a fortune teller, clairvoyant, or medium, and who would indignantly resent being called a Spiritualist. This lady takes a pencil in her hand and writes rapidly and legibly, with her arm extended, without looking at the paper or pencil, and gazing in an opposite direction from the work. And this is done in a way that shows no control of

her arms in the operation. She writes answers to questions she could not possibly have any knowledge of in a correct and thoroughly truthful way. Even when she is separated from the questioner by a closed door she readily writes out the correct answer to a mental question with no effort of her own. This woman could not be induced to do so for any compensation. I have seen all the performances of the mediums in the way of musical instruments floating around the room in the air, but these are open to doubt. In the case of the lady I speak of, all is done by daylight without any thought of compensation or notoriety. It is a natural endowment, a spiritual control, an unseen influence, and a power outside of our ability to account for."

Mind-Reading Amusement.

TO THE EDITOR OF THE TRANSCRIPT:

This amusement may possibly help to attract the indifferent public toward the higher branches of science, which are so much neglected. Probably not one in a thousand of those who are attracted to this subject by curiosity has given any attention to that department of science to which mind-reading belongs.

Americans are not distinguished for reverence. They often rush into the consideration and discussion of subjects with which they have no familiarity, without pausing to learn whether any investigations have already been made. In matters of mechanical invention attempts are continually making to achieve what investigation has proved impossible, and a great deal of labor and money are wasted in finding by costly experience what is already known, and might have been learned by an hour's attention to recorded science.

The dabbler in science and invention often fancies himself a discoverer, asserts his claims, and receives recognition from those who are still more ignorant of the subject than himself. Under this head come the performances of Mr. Bishop and other sciolists who are exercising similar powers with similar success.

"A little knowledge is a dangerous thing," said Pope; for the sciolist is continually blundering in the false and superficial theories which belong to the first stage of investigation, through which the patient student of nature has made his way to a full understanding of the subject.

The sympathetic transference of thought from one mind to another, and the acquisition of knowledge of things either present or remote, without the aid of the external senses, are phenomena known as far back as history has any records. Such phenomena are wonderful and mysterious, but not more so than the generation of animal life or the appearance of a rainbow in the sky — subjects from which science has removed much of the mystery.

Trans-corporeal or non-sensual perception has also been investigated, its laws established, its anatomical and physiological foundation explained, its range of power determined, its vast powers and

utilities illustrated, and its method of development and culture made known. But of all this the mind-reading sciolists know nothing and have not attempted to learn anything. They are attitudinizing on the outer steps of the temple of science, before the gazing multitude, instead of penetrating the interior of the temple, where the multitude do not follow.

The exhibiting mind-readers start with the assumption that matter does all, and that the ample literature in which the powers of the soul are recorded, demonstrated, and explained is unworthy of notice. Thus they place themselves in sympathy with the prevalent ignorance on such subjects, and the dogmatism of a certain class of scientists.

The dogmatism of this hypothesis cannot be maintained by any careful and conscientious inquirer, who knows how to conduct an investigation. When the psychic faculties are well developed, as they certainly are in Mr. Bishop, the inquirer cannot fail to realize that ideas are developed by transference in the mind without the slightest opportunity of being instructed by muscular movements. Hence Mr. Bishop finally admits the direct transference of thought from mind to mind ; but instead of presenting it boldly as a positive and thousand times demonstrated act, he still leans upon the letter of Dr. Carpenter, which represents him as learning the thoughts of others, by "careful study of the indications unconsciously given by the subject."

He confesses that he once stood upon the strictly material hypothesis, from which he has advanced to the psychic doctrine he now maintains, and adds, "Where I am may be only a stopping, not an abiding, place." Very true ; the remark is honorable to his candor. He should advance a great deal farther ; but he would not have stopped at either position if he had taken pains to learn what was already known and published a quarter of a century, or even what was known several centuries, before he began.

If he would even now read Professor Gregory's "Letters on Animal Magnetism" and the "Manual of Psychometry," published in Boston, he might make a new departure, might understand the vast extent of his own powers, which he has not yet developed, and show to those whom he has already astonished that there is much more in the mysteries of earth and heaven than their mechanical philosophy has even suspected.

"Drink deep, or taste not the Pierian spring," was the suggestion of Pope ; and if Mr. Bishop or any of those who have been sipping at this fountain of knowledge would call upon me (at 6 James Street, Franklin Square) I would take pleasure in showing them the unsuspected extent of their own powers, and showing how thoroughly the questions they are interested in were investigated over forty years ago, to scatter the mystery and bring the wonderful and almost incredible powers of the mind into correlation with biology and anatomy.

I might show them, too, that mind-readers are not such extraordinary persons as they are commonly supposed. There are many millions in the world who can exercise the class of faculties to which

mind-reading belongs — a class of faculties long neglected by superficial scientists, from the cultivation of which more may be expected for the future intellectual progress of mankind than from anything else now known to the universities.

I mean no disrespect in styling Mr. Bishop a sciolist (or undeveloped scientist). That very sciolism brought him into sympathy with Dr. Carpenter and other distinguished gentlemen who would not have listened to him if he had come in any nobler manner, and enabled him to open their eyes. Perhaps if he will take another step in advance he can lead the majority of his pupils to a higher position, and thus render a signal service to society. I hope he will have the candor and courage to advance far beyond his present position.

JOS. RODES BUCHANAN.

Since Mr. Bishop's exhibitions have been so successful and profitable, several others have repeated his performances of telling the number of a bank note, finding hidden articles, and going through any performance that was enacted during his absence from the hall. Mr. Montague, an editor of the *Globe*, Mr. George, Mr. Wilder, and several others have shown the same powers. A dispatch from St. John, New Brunswick, to the *Herald* describes a remarkable performance at that place as follows:

"ST. JOHN, N. B., Jan. 17, 1887. In a 'mind reading' performance Saturday night, after several examples indoors, the 'reader,' a young man who belongs to this city, asked for an outdoor test. The party separated, one remaining with the reader, and hid a pin in the side of a little house used by the switchman of the New Brunswick railway at Mill Street. In their travels they went over the new railway trestle, a most difficult journey. The reader was blindfolded, and one took his wrist, but at the trestle hesitated, fearing to venture, and was told by the reader to let go his wrist and place his hand on his head. The subject did so, and the reader went upon the trestle. Some of the party suggested that the bandage should be removed, but he told them not to mind, and, the subject again taking his wrist, he went on over the icy and snow-covered sleepers. With a firm step he crossed to the long wharf, went over as far as the mill gates, then quickly turned, retraced his steps and went back to the corner of Mill Street. Here he rested a moment, then again took the subject's hand, and in less than five minutes afterward found the pin. At the conclusion of the test, the reader inquired what the matter had been when they first reached the trestle. It was easily explained. The storm had covered the sleepers with snow, and it was thought dangerous even for a man not blindfolded to cross them. The subject felt anxious for the reader's safety, and hesitated about going across. The tests were most satisfactory."

TEMPERANCE.—"There has not been a liquor saloon in Hancock County, W. Va., for forty years. This accounts for the fact that there is not a prisoner in the county jail, and the grand jury failed to find a single indictment."

Miscellaneous Intelligence.

PIGMIES. — A while ago, says the *Sun*, Mr. Grenfell of the Congo Mission encountered on the Bosari River, south of the Congo, the Batwa dwarfs whom Stanley mentions in "The Dark Continent," though Stanley did not see them. Grenfell says these little people exist over a large extent of country, their villages being scattered here and there among other tribes. Wissmann and Pogge also met them a few years ago in their journey to Nyangwe.

It was long supposed that the story of Herodotus about the pigmies of Africa was mythical, but within the past twenty years abundant evidence has accumulated of the existence of a number of tribes of curious little folks in equatorial Africa. The chief among these tribes are the Akka, whom Schweinfurth found northwest of Albert Nyassa; the Obongo, discovered by DuChaillu in west Africa, southwest of Gaboon; and the Batwa, south of Congo.

These little people range in height from 4 feet 2 inches to about 4 feet 8 inches. They are intellectually as well as physically inferior to the other tribes of Africa. They are perhaps nearer the brute kingdom than any other human beings. The Obongo, for instance, wear no semblance of clothing: make no huts except to bend over and fasten to the ground the tops of three or four young trees, which they cover with leaves; possess no arts except the making of bows and arrows, and do not till the soil. They live on the smaller game of the forest and on nuts and berries. They regard the leopard, which now and then makes a meal of one of them, as their deadliest enemy. They live only a few days or weeks in one place.

When Schweinfurth first met the Akka dwarfs he found himself surrounded by what he supposed was a crowd of impudent boys. There were several hundred of them, and he soon found that they were veritable dwarfs, and that their tribe probably numbered several thousand souls. One of these dwarfs was taken to Italy a few years ago, was taught to read, and excited much interest among scientific men. There are other tribes of dwarfs in Abyssinia and also in Somaliland.

It is believed that all these people, including the Bushmen of South Africa, are the remains of an aboriginal population that is now becoming extinct. In the migrations and subjugations that have been in progress for many centuries among powerful tribes, the dwarf tribe of Africa has been scattered, and its isolated fragments are still found in widely separated parts of the continent.

A HUMAN PHENOMENON. — M. de Quatrefages, the naturalist, has examined a real phenomenon, a Provençal of thirty, named Simeon Aiguier, who had been presented by Dr. Trenes. Aiguier, thanks to his peculiar system of muscles and nerves, can transform himself in most wondrous fashion. He has very properly dubbed himself "L'Homme-Protée." At one moment, assuming the rigidity of a statue, his body may be struck sharply, the blows falling as on a block of stone. At another he moves his intestines from above

and below and right to left into the form of a large football, and projects it forward, which gives him the appearance of a colossally stout personage. He then withdraws it into the thorax opening like a cage, and the hollow look of his body immediately reminds one of a skeleton. Aiguier successfully imitates a man subjected to the tortures of the rack, as also a man hanging himself, and assumes a strikingly cadaveric look. What most astonished M. de Quatre-fages was the stoppage of the circulation of the blood, now on the left and now on the right side, which was effected by muscular contraction. — *Boston Transcript*.

SURVIVING SUPERSTITIONS.—The once flourishing and wealthy colony of German Rappites, or Harmonists, who sold out New Harmony, Indiana, to old Robert Owen sixty years ago, (where Owen's grand fiasco occurred,) and removed to Economy, Pa., held their annual festival on the 15th of February in the usual solemn manner. Father Rapp is dead long ago, and of the thousand energetic religious and industrious enthusiasts who have been so prosperous in worldly matters, scarcely fifty remain as feeble old men, and their pastor, Father Henrici, is over 83 years old; but the honest and worthy old enthusiasts are still waiting for the personal coming of Christ, who, they believe, is to come before their society dies out, establish his kingdom with his throne on Mount Sinai, and judge and rule the world. They believe that their beloved Father Henrici will never die, but will lead them to the presence of their Divine Master on Mount Sinai; and he proposes to lead them to Palestine, when they have signs of the Lord's approach, that they may be ready to meet him.

There is a solemn beauty and grandeur in these weird old superstitions of good people; but, alas! the Rappites must soon pass away, as the Girlingites have expired in England, when Mother Girling could not be immortal.

A SPIRITUAL TEST OF DEATH.—John R. Fowler, an old steam-boat man, who died at Louisville, in January, 1887, made his wife promise to keep his body three days to see if he would not recover consciousness. On the third day after his death, the doctor and coroner pronounced him dead, but his wife sent for a medium, and through her the deceased husband stated that he was dead, and the happiness of spirit life was so great that he had no desire to return, but would wait patiently until his wife joined him.

The most perfect test of death is by Faradic electricity. As a general rule, three hours after death, the muscles entirely fail to respond to the Faradic current. When the muscles cannot be affected, death is established.

A JEWISH THEOLOGICAL SEMINARY.—The community at large is interested in a new movement to establish in this city a Jewish theological seminary. The objects of investigation contemplated by the projected institution are the Old Testament in the original Hebrew, the part played by the Jews in ancient, mediæval, and modern history, and the influence exerted upon thought and research

by Jewish philosophers. The current knowledge of these subjects is almost wholly derived from the conclusions and opinions of non-Jewish inquirers, and may therefore be presumed to be more or less affected by prejudice. A rôle of such capital importance in civilization as that of the Hebrew people ought to be examined from all sides, and the friends of truth will welcome a systematic study of it from the Hebrew point of view.—*N. Y. Sun*.

NATIONAL DEATH RATES.—In France, 48 per cent of the deaths are of persons over fifty years of age; and what is more remarkable, 25 per cent are of persons over seventy years of age. The French present the best showing, except, perhaps, the Irish, of any nation as regards long life. Only about 26 per cent of their deaths are of children under five years. About 6 per cent only are of persons from five to twenty years.

No nation of Europe is supposed to be more oblivious of sanitary science than the Irish, and yet a far greater percentage of the people of Ireland than of any other people, except the French, live to and beyond the age of seventy years. Nearly five in 100 of the deaths are of persons over eighty-five years of age! Only about 35 per cent of the deaths are of persons under twenty years of age. About 42 per cent of the deaths are of persons over fifty-five years. One-half almost of the deaths are of persons over forty-five years. In England and Wales only 33 per cent of the deaths are of persons over forty-five years, while in the United States only 30 per cent are of persons over forty years of age.—T. S. Sozinksey, M. D., in *Scientific American*.

RELIGIOUS MEDIÆVALISM IN AMERICA.—Twelve miles from Dubuque, Ia., there stands in grim isolation, upon a blackened and desolate prairie, a monastery of the fifteenth century pattern. Every morning at 2 o'clock the monks who occupy this lugubrious dwelling-place arise from the hard planks which serve them in lieu of beds, and pray in wooden stalls, so constructed as to compel them either to stand or kneel. Their devotions completed, the next duty is for each to go into the yard and dig a part of his own grave, and when they have it once completed, they fill it up again, and repeat the operation indefinitely throughout their lives. They are not permitted to speak to each other except by special dispensation, which is very rarely given except at the close of a meal, when each one says to the other "Memento mori"—remember that you are to die. The system resembles, in all essential respects, that of the Indian fakirs and other religious enthusiasts who believe that the only way to please God is to make one's self as miserable as possible.—*Herald*.

BUDDHISM IN AMERICA.—A high caste Brahmin, Mohini Mohun Chatterjee, has arrived in the United States at New York, who has been teaching in England and on the continent. He has the approval of the brotherhood in Thibet, and has a high intellectual reputation. The JOURNAL will endeavor to discuss this subject hereafter. Buddhism is much nearer than Christianity to modern agnosticism, but it embodies fine moral teaching, and is free from in-

tolerance. Mohini represents, it is said, "that his visit to this country is simply in the capacity of an agent, sent by the divine Mahatmas to enlighten a materialistic barbarism with the spiritual wisdom—religion of the East. He represents a movement which has for its object the uniting of the East and West in the acceptance of a universal faith. An attempt was at first made to interest people in the subject by laying some stress upon the minor phenomena of occult science. Unfortunately, such wonders attracted disciples who cared more for thaumaturgy than for doctrine, and these fell away as soon as they discovered that the object in view was not the production of marvels. The new world has riches, and the old world has ideas. It would be to the advantage of both if an exchange could be effected. The Asiatic philosophers teach that all religions are the expressions of the Eternal Verity. Life is ephemeral, they say, its chief value consisting in the opportunities it affords of doing good and making others happy."

CRANIOLOGY AND CRIME. — The *British Medical Journal* presents at some length the results arrived at by Prof. Benedict, in his examination of the brains of criminals—some sixteen in all. Every one of these, in comparison with the healthy brain, proved to be abnormal. Not only, too, has he found that these brains deviate from the normal type, and approach that of lower animals, but he has been able to classify them, and with them the skulls in which they were contained, in three categories.

First, absence of symmetry between the two halves of the brain; Second, an obliquity of the interior part of the brain or skull—in fact, a continuation upward of what is usually termed a sloping forehead; third, a distinct lessening of the posterior cerebral lobes, so that, as in the lower animals, they are not large enough to hide the cerebellum. In all these peculiarities, the criminal's brain and skull are distinctly of a lower type than those of normal men.

That a diminution of the posterior lobes should be recognized as a mark of inferiority, does not harmonize with the old ideas of phrenology. Nevertheless, it is true that a good development of the posterior part of the brain is essential to the superiority of man over animals.

MORPHIOMANIA IN FRANCE.—In the course of the last few years the disease which the doctors call morphiomania has made formidable headway all over France. In the capital its victims almost rival those of alcoholism. At Bellevue a great hospital has been opened for the caré, and, if possible, for the cure of these patients. The disease in its present form is necessarily but of recent origin. Morphia itself was only discovered in the year 1816. The cure of it is very rare. It is found that both the use and the deprivation of the drug lead the victims almost inevitably to suicide, and at Bellevue there are cushioned rooms for some of the patients and a constant watch kept on all. One is not surprised to hear that the chief sufferers are women. After women come

doctors. Very many Parisian women carry about with them a small ivory syringe. In this delicate toy is contained morphia, and it may often be remarked how ladies at convenient opportunities take out this little trinket and give themselves a prick in the arm or wrist with it. But ere long these little pricks no longer suffice to stimulate the nerves of the votaries of the habit — the dose is too small. Then it is necessary to have recourse to recently established morphine institutes, where old women, under the name of “morphineuses,” carry on their profession, and give the Parisian dames pricks in the arm and breast, according to all the rules of the art.

MONTANA BACHELORS.— There are no less than 30,000 bachelors in Montana, and every single one of them is in need of and anxious to get a wife, writes a correspondent of the *New York Times*. These entertaining young fellows and would-be benedicts have no time to go courting themselves, and so, much of that thing is done by proxy. They are entirely too busy amassing fortunes, either at sheep herding, cattle growing, or mining, in which at least fifty per cent of them are bound to become millionaires sooner or later. There is the greatest possible need in Montana for young girls and maidens, old women, and old maids, too, for that matter, each and every one of whom would fill a long-felt want. Domestics are in high demand. As servant girls they can command wages here that would give them comfortable competences in a short time, with very little offered in return. But the trouble with the girls who come out in this way looking for a job is that none of them remain in service for any length of time. They are soon gobbled up by young fellows in search of a wife.

RELIEF FOR CHILDREN.— A very beneficent action is now required by law in Germany and Switzerland, by which holidays are obligatory in all public and private schools when the temperature reaches a certain height. These heat-holidays are called *hitzlenien*, and are worthy of adoption in other schools. In Basle new regulations have just been issued concerning heat-holidays. When the temperature rises to seventy-seven degrees in the shade at ten o'clock in the morning, holiday is to be proclaimed to the scholars until the afternoon. Two such holidays were proclaimed during a recent hot week, to the no small delight of the boys and girls. It would be equally beneficent to dismiss the schools whenever, for any reason, the temperature of the schoolroom could not be kept up to sixty-five degrees.

“THE LAND AND THE PEOPLE.”— The atrocities of landlordism in Ireland, evicting the poor in midwinter, tearing down their cabins, and burning their roofs to drive them out, have excited horror in England, and sympathy for the Irish.

CHRISTIANITY IN JAPAN.— The Rev. Mr. Harris has expressed the opinion that in ten or twenty years Christianity might become the national religion of Japan, as the heathen temples are going into decay. If it does, Christianity will be as much benefited by it as

the Japanese. The cast iron theology of the Anglo-Saxon race will not suit the Japanese. The works of agnostic scientists and liberals have already a strong hold on the Japanese. The Christianity of the past will have to be reformed and ameliorated to suit Japan. They will never appreciate the theology of the Andover-creed, which has been versified as follows by *Puck* :

“There is a place of endless terror
 Prepared for those who fall in error,
 Where fire and death and torture never
 Cease their work, but rule forever ;
 To this dark cave, for Adam’s sin,
 Must all his children enter in.
 But the all-merciful Creator
 Took pity on the fallen traitor,
 Prepared a narrow path of pardon
 That led to heaven’s happy garden ;
 And, lest mankind prefer to sin,
Predestined some to walk therein.
 But millions still in error languish,
 Doomed to death and future anguish,
 Who ne’er had heard of Adam’s sin,
 Nor of the peril they are in ;
 Who know not of the way of pardon,
 Nor of the fall in Eden’s garden.

This, my friends, is the Andover creed ;
 Put it aside for the time of need !
 In the hour of grief and sorrow
 From it consolation borrow ;
 When your dearest friends are dying,
 Read it to the mourners crying ;
 Teach it to the tender maiden,
 To the man with sorrow laden ;
 Teach it to the timid child,
 Watch its look of horror wild,
 Note the half-defiant fear,
 Flushing cheek and pitying tear ;
 Teach it to the broken hearted,
 From their loved ones newly parted ;
 Show them that their pride and beauty —
 Type of love and filial duty —
 This, their darling, whom they cherished,
 Has in hell forever perished,
 All because of Adam’s folly !
 ’Twill drive away your melancholy.
 A wonderful thing is the Andover creed,
 Put it aside for the hour of need !”

THE HELLFIRE BUSINESS. — This expression is homely English, and such language is best in describing *horrible realities*. The managers of the American Board (sturdy champions of hell)

have been compelled by public opinion to let Mr. Hume go back to India as a missionary, though he will not agree to send all the heathen to hell. To keep up their dignity, however, they represented Mr. Hume as having backed down, and compelled him to show that he had not. Since passing Mr. Hume they have refused to allow Mr. Morse to go on the same terms, because he will not insist on the absolute *certainly* that the heathen are all in hell. The *Boston Herald* says the Board's moral obliquity is a puzzle to honest people.

REV. SAM JONES AND BOSTON THEOLOGY. — The *Herald* says: "Brother Sam Jones and Brother Sam Small do chiefly limit themselves to the simple things of the gospel, and have less theology to the square inch than the average of ministers, as Brother Sam Jones would express it. But they are hardly fitted for this field, we should say."

Perhaps the following extracts from Rev. Samuel's sermons explain his relations to Boston. Before an audience of 7,500 he said, "There are 100,000 people in twenty different states praying that I may succeed in arousing Boston to a sense of her moral and spiritual degradation.

"I love to live in the world, but not to be troubled with creeds. I know I am on dangerous ground here in Boston when I am on creeds, for a fellow could get up a fight here on that question quicker than he could on stealing."

"Whiskey is the worst enemy God or man ever had, and the best friend the devil ever had."

"We have got sentiment enough to put whiskey out of Boston."

"You have enough church members in Boston to vote the whiskey out of Boston any morning before breakfast."

"It is every preacher's duty to denounce the things of hell just as much as it is to preach the beauty of Christ."

"I know you denounce drunkenness, but how few pulpits pull out their dagger and stab it."

"God has not lost his power, but the pulpit has lost its voice."

"Boston had a fire once, but that does not hurt you half as much as the fire of damnation that is smouldering in the hearts of people of this town."

"I don't know what will become of my converts if I leave them in Boston."

The greatest religious work that has been done in Boston, is that of Jones and Small. Every hall they occupied was crowded, and at mid-day in the week they filled Faneuil Hall.

PSYCHOMETRY. — The entire pages of the JOURNAL OF MAN would be insufficient for the presentation which this subject demands, and for the present readers must be content with the "Manual of Psychometry." The article designed for this number must be postponed until April, after which it will receive more attention.

THE AMERICAN PSYCHICAL SOCIETY, poor thing, is in a bad way. It needs nourishment, warmth, and interested attention, to prevent it from dying of a compilation of infantile maladies which arise from bad nursing. The chief nurse, Professor Newcomb (president), gave the bantling an *ice-bath* in January (his presidential address), and this practically puts the thing in its coffin. We have never had high anticipations of the usefulness or continued existence of this organization. It is a queer proceeding to throw a new-born baby on a rubbish-heap, and leave it there, while its parents walk around *on stilts* to look at it. The British society is glowing with warmth compared with the state of its American cousin. It is clear that the psychical knowledge which the society desires to obtain will never come to it under its present management; indeed, we are inclined to think no society under any management can obtain satisfactory knowledge of the kind which is sought. It must be obtained in *private*, under conditions far different from any which can be secured in organizations, where men act together with diverse views and opinions. — *Pop. Sci. News.*

PROGRESS OF SPIRITUALISM. — In all European countries, Spiritualism is making rapid progress. In England, the eloquent and distinguished lecturer, Mrs. Emma Hardinge Britten, says in a recent letter to the *London Medium* that "Spiritualism in England is not only on the increase, but has already take too deep and earnest a hold of the public heart, up here in the north, to be uprooted by imbecile antagonism, or even marred by the petty shams of imposture. In places where I have been told it was recently difficult to collect together a score of people to listen to spiritual lectures, the largest halls are often found insufficient to accommodate my Sunday evening audiences, and the spoken blessings and thanks that follow me, as well as the floods of inquiring letters that besiege me, bear ample testimony to the fact, that the seed sown has not all fallen on stony places."

Its progress is rapid in Italy, Spain, Norway, Denmark, and Russia, and is steadily onward in France and Germany. On our Pacific Coast, the *Golden Gate* says, "it is advancing with grand strides." In the Eastern States it is obtaining a much needed purification by discussing the genuineness of the phenomena.

THE FOLLY OF COMPETITION. — We live under a ruinous system of *competition* instead of *co-operation*, in which the weakest sink into poverty, beggary, disease, crime, and suicide. Every day the horrors of our social system are recognized and commented on, but how little is done, and how little thought for its amendment. According to *Bradstreet*, during the first six weeks of this year the loss of wages by strikers has amounted to *three millions of dollars*. This damage falls on those who cannot afford it, the most of whom find themselves in a worse and more hopeless condition in consequence of the strike, if not entirely out of employment. It has been a matter of comparatively little importance to the parties against whom

the strikes were made. The JOURNAL will pay some attention to the remedial measures which are being introduced.

INSANITIES OF WAR. — Senator Vest recently stated to the Senate that “there was not in the history of the civilized world a page of maladministration equal to that of the Navy Department of the United States since 1865 There had been expended for naval purposes since the close of the war over \$419,000,000.” Query: How much over \$5,000,000 would it all bring if sold out to-day? Would it bring that much?

THE SINALOA COLONY has had too great an influx already, and Mr. Owen positively prohibits any more arrivals. If any more come they will not be received until due preparation has been made. The colony has a splendid harbor in a delightful climate, and large tracts of fertile land, capable of producing everything belonging to semi-tropical and temperate climates.

Other attempts by societies to solve the great social question are beginning. A society with the same objects and principles as the Sinaloa colony is now organizing to found a colony in Florida on the margin of a beautiful harbor.

Another scheme has been proposed by a company of Chicago Knights of Labor, who “have gone to Tennessee to found a co-operative colony. The purpose is the establishment of a manufacturing community in which the rule shall be ‘eight hours and fair wages,’ and the spot chosen is represented as a salubrious table land of 120,000 acres, 2,000 feet above sea level, abounding in iron, timber, and limestone. Here it is intended to set up an iron furnace, a nail factory, and the sash, door, and blind industry, to build 200 houses within 30 days, put up a city hall, public school and engine house at once, and secure incorporation as a city within two weeks. They have begun to sell choice locations at \$7 to \$10 per acre.”

MEDICAL DESPOTISM. The bill which has been introduced into the Rhode Island Legislature for the suppression of independent physicians by confining all practice to those licensed by a medical board, is so great an outrage on common sense and justice, that it meets with strenuous opposition. The editor of the JOURNAL made an address in opposition to the bill in the hall of the House of Representatives on the sixteenth of February, occupying about an hour and a half, showing that the proposed legislation was more despotic and unjust than the laws under European despotisms. The *Providence Star*, in reporting the address, spoke of it as the most eloquent ever delivered in the House on any subject.

“MIND IN NATURE,” the best monthly publication of its kind in the world and the nearest approach in its character to the JOURNAL OF MAN, has just expired at Chicago after issuing two volumes. A few bound copies may be obtained at \$1.25 per single volume, or \$2.25 for two volumes, by addressing the editor, J. E. Woodhead, Chicago.

Physiological Discoveries in the College of Therapeutics.

THE resolutions of my most recent class in Boston are the same in spirit as have been expressed during forty years, and will no doubt be expressed again by my students in May, 1887. They not only know the truth of the science but recognize sarcognomy as "the most important addition ever made to physiological science by any individual," and their testimony was based on their own personal experience. To the students of sarcognomy this is a familiar idea, but to others some explanation may be necessary.

What are the greatest discoveries in physiology? Common opinion would mention as the foremost the action of the heart in circulating the blood,—a discovery not originated but consummated by Harvey; and yet the discovery is of so simple and obvious a nature that we wonder now, not so much at the ability manifested in the discovery, as at the stupidity which permitted it to remain so long unknown, and even to be denied and ridiculed when published. Harvey's work on the generation of animals entitled him to a higher rank as a pioneer in science than his theory of the circulation.

A far greater discovery was that of Dr. Gall, which embraced not only the anatomy but the functions of the brain as a mental organ—a discovery twenty times as great, whether we consider the superior importance of the brain, or the greater investigating genius necessary to the discovery. It easily ranks at the head of the physiological discoveries of the past centuries.

Next comes the discovery of the motor and sensory roots of the spinal nerves by Majendie and Bell, which did not, as commonly supposed, include the motor and sensory of the spinal cord. This was a small discovery compared to Gall's, but not inferior to Harvey's discovery of the cardiac function.

A fourth discovery, perhaps of equal rank, was the discovery by Harvey's contemporary, Aselli, of the lacteals that absorb the chyle.

A fifth discovery or discoveries of importance was that of the corpuscles of the blood, and the Malpighian bodies of the kidneys, by Malpighi.

A sixth discovery, considered more important and occupying a larger space in medical literature, is the cell doctrine of Schwann, a doctrine still under discussion and by no means a finality.

Anatomical science has few first class discoveries. Anatomy has been a growth of observation and description—not discovery. Vesalius and Eustachius may be considered the fathers of modern anatomy, and the name of the latter is immortalized by the Eustachian tube, which he first recognized and described. But the Fallopian tubes, named after Fallopius, were not his discovery. They had been described long before by Herophilus and others. Eustachius was nearly two centuries ahead of his age in anatomy, and should be gratefully remembered as a struggling scientist. His valuable anatomical works, which he was too poor to publish, were published one hundred and forty years after his death, by Lancisi.

From this brief glance at the discoveries of Eustachius, Harvey, Aselli, Malpighi, Gall, Majendie, and Schwann, it is apparent that but one physiological discovery on record is sufficiently important in its nature and scope to be compared with sarcognomy, which comprehends the relations of soul, brain, and body. What is their relative value? Gall's discovery embraced about one half of the psychic functions of the brain, with nothing of its physiological functions. Sarcognomy, on the contrary, embraces the entire mass of cerebral functions to connect them with corresponding functions in the body. It presents in one complete view the psychic powers in the soul operating in the brain, and extending their influence into the body; and on the other hand, the physiological powers of the body, operating through the brain, and by definite, intelligible laws acting upon the soul—a vast system of science, based on anatomical facts, but evolved by experiment, to which no single volume could do justice. Its medical applications alone, concisely presented in thirty lectures, would make a volume of four hundred pages.

It is not, like the phrenological system of Gall, a mental doctrine only, but, combining psychology, physiology, and pathology, goes to the foundations of medical science, of health, disease, and cure, as well as the foundations of all spiritual science, and originates new systems of magnetic and electric practice. It is manifest, therefore, that no biological discovery now on record occupies more than a fraction of the vast area occupied by Sarcognomy, and being a demonstrated science, in the opinion of all who are acquainted with it, it needs only sufficient time to circulate the works upon the subject now in preparation (the first edition of "Therapeutic Sarcognomy" having been speedily exhausted), and sufficient time to overcome the mental inertia and moral torpor that hinder all progress, and even war against the million times repeated facts of spiritual science. The warfare against all new truth will be continued until the people demand that our colleges, the castles of antiquated error, shall conform to the spirit of progressive science.

BUSINESS DEPARTMENT.

The BUSINESS DEPARTMENT of the Journal deserves the attention of all its readers, as it will be devoted to matters of general interest and real value. The treatment of the opium habit by Dr. Hoffman is original and successful. Dr. Hoffman is one of the most gifted members of the medical profession. The electric apparatus of D. H. Fitch is that which I have found the most useful and satisfactory in my own practice. Bovinine I regard as occupying the first rank among the food remedies which are now so extensively used. The old drug house of B. O. & G. C. Wilson needs no commendation; it is the house upon which I chiefly rely for good medicines, and does a very large business with skill and fidelity. The *American Spectator*, edited by Dr. B. O. Flower, is conducted with ability and good taste, making an interesting family paper, containing valuable hygienic and medical instruction, at a remarkably low price. It is destined to have a very extensive circulation. I have written several essays in commendation of the treatment of disease by oxygen gas, and its three compounds, nitrous oxide, per-oxide and ozone. What is needed for its general introduction is a convenient portable apparatus. This is now furnished by Dr. B. M. Lawrence, at Hartford, Connecticut. A line addressed to him will procure the necessary information in his pamphlet on that subject. He can be consulted free of charge.

Dr. W. F. Richardson of 875 Washington Street is one of the most successful practitioners we have, as any one will realize who employs him. Without specifying his numerous cases I would merely mention that he has recently cured in a single treatment an obstinate case of chronic disease which had baffled the best physicians of Boston and Lowell.

Dr. K. MEYENBERG, who is the Boston agent for Oxygen Treatment, is a most honorable, modest, and unselfish gentleman, whose superior natural powers as a magnetic healer have been demonstrated during eighteen years' practice in Washington City. Some of his cures have been truly marvelous. He has recently located in Boston as a magnetic physician.

College of Therapeutics.

The large amount of scientific and therapeutic knowledge developed by recent discoveries, but not yet admitted into the slow-moving medical colleges, renders it important to all young men of liberal minds—to all who aim at the highest rank in their profession—to all who are strictly conscientious and faithful in the discharge of their duties to patients under their care, to have an institution in which their education can be completed by a preliminary or a post-graduate course of instruction.

The amount of practically useful knowledge of the healing art which is absolutely excluded from the curriculum of old style medical colleges is greater than all they teach—not greater than the adjunct sciences and learning of a medical course which burden the mind to the exclusion of much useful therapeutic knowledge, but greater than

all the curative resources embodied in their instruction.

The most important of these therapeutic resources which have sometimes been partially applied by untrained persons are now presented in the College of Therapeutics, in which is taught not the knowledge which is now represented by the degree of M. D., but a more profound knowledge which gives its pupils immense advantages over the common graduate in medicine.

Therapeutic Sarcognomy, a science often demonstrated and endorsed by able physicians, gives the anatomy not of the physical structure, but of the vital forces of the body and soul as located in every portion of the constitution—a science vastly more important than physical anatomy, as the anatomy of life is more important than the anatomy of death. Sarcognomy is the true basis of medical practice, while anatomy is the basis only of operative surgery and obstetrics.

Indeed, every magnetic or electric practitioner ought to attend such a course of instruction to become entirely skilful in the correct treatment of disease.

In addition to the above instruction, special attention will be given to the science and art of Psychometry—the most important addition in modern times to the practice of medicine, as it gives the physician the most perfect diagnosis of disease that is attainable, and the power of extending his practice successfully to patients at any distance. The methods of treatment used by spiritual mediums and “mind cure” practitioners will also be philosophically explained.

The course of instruction will begin on Monday, the 2d of May, and continue six weeks. The fee for attendance on the course will be \$25. To students who have attended heretofore the fee will be \$15. For further information address the president,

JOSEPH RODES BUCHANAN, M. D.
6 JAMES ST., BOSTON.

The sentiments of those who have attended these courses of instruction during the last eight years were concisely expressed in the following statement, which was unanimously signed and presented to Dr. Buchanan by those attending his last course in Boston.

“The undersigned, attendant upon the seventh session of the College of Therapeutics, have been delighted with the profound and wonderful instructions received, and as it is the duty of all who become acquainted with new truths of great importance to the world, to assist in their diffusion, we offer our free and grateful testimony in the following resolutions:

“Resolved, That the lectures and experiments of Prof. Buchanan have not only clearly taught, but absolutely demonstrated, the science of Sarcognomy, by experiments in which we were personally engaged, and in which we cannot possibly have been mistaken.

“Resolved, That we regard Sarcognomy as the most important addition ever made to physiological science by any individual, and as the basis of the only possible scientific system of Electro-Therapeutics, the system which we have seen demonstrated in all its details by Prof. Buchanan, producing results which we could not have believed without witnessing the demonstration.

“Resolved, That Therapeutic Sarcognomy is a system of science of the highest importance, alike to the magnetic healer, to the electro-therapeutist, and to the medical practitioner,—giving great advantages to those who thoroughly understand it, and destined to carry the fame of its discoverer to the remotest future ages.”

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J. K. WARREN, M. D.

WHITESTOWN, N. Y., April 15, 1886.

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S. F. STARLEY, M. D.

D. H. FITCH,

P. O. Box 75.

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I wish you the fullest success in your courageous course.—*R. Heber Newton, D. D.*

Your course has made spiritualism respected by the secular press as it never has been before, and compelled an honorable recognition.—*Hudson Tuttle, Author and Lecturer.*

I read your paper every week with great interest.—*H. W. Thomas, D. D., Chicago.*

I congratulate you on the management of the paper. . . . I indorse your position as to the investigation of the phenomena.—*Samuel Watson, D. D., Memphis, Tenn.*

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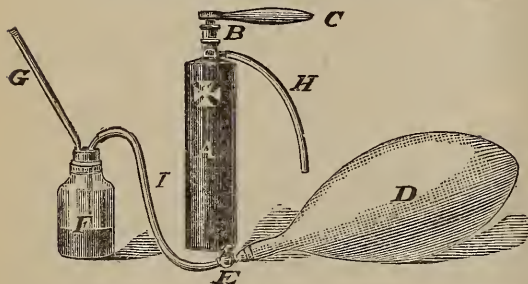
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Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in craniology. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passion, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Descartes with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. I.

APRIL, 1887.

No. 3.

Psychometry: The Divine Science.

It is presumed that every reader of these pages has some knowledge of this subject, either by reading the "Manual of Psychometry" or otherwise, and has at least read the "Introduction to the JOURNAL OF MAN" on our cover pages.

It is not of the directly practical bearings of Psychometry that I would speak at present, but of its imperial rank among sciences, entitling it to the post of honor.

In all human affairs, that takes the highest rank which has the greatest controlling and guiding power. The king, the statesman, the hero, the saintly founder of a religion, the philosopher that guides the course of human thought, and the scientist who gives us a greater command of nature, are the men whom we honor as the ministers of destiny.

When we speak of science, we accord the highest rank to that which gives the greatest comprehension of the world as it is — of its past and of its future. Geology and astronomy are the sciences which reach out into the illimitable alike in the present and past. Biology will do the same for the world of life when biology is completed by a knowledge of the centre of all life, the brain. But in its present acephalous condition it is but a fragment of science — a headless corpse, unfit to rank among complete sciences. Theology claims the highest rank of all, but based as it has been on the conceptions current in the dark ages, it has become, in the light of modern science, a crumbling ruin. Does psychometry compare with astronomy and geology in its scientific rank, or does it compare with the acephalous biology, which occupies all medical colleges?

It compares with neither. Like astronomy, it borders on the limitless; like geology, it reaches into the vast, undefined past; and like biology, it comprehends all life science; but unlike each, it has no limitation to any sphere. It is equally at home with living forms and with dead matter — equally at home in the humbler spheres of human life and human infirmity, and in the higher spheres of the spirit world, which we call heaven. It grasps all of biology, all of history, all of geology and astronomy, and far more than telescopes have revealed. It has no parallel in any science, for sciences are limited and defined in their scope, while psychometry is unlimited, transcending far all that collegians have called science, and all that they have deemed the limits of human capacities, for in

psychometry the divinity in man becomes apparent, and the intellectual mastery of all things lifts human life to a higher plane than it has ever known before.

Psychometry is therefore in its nature and scope not classifiable among the sciences, since it reaches out above and beyond all, in a higher and broader sphere, and hence may truly be called the Divine science, for it is the expression of the Divine element in man. Wherein is Divine above human knowledge? And wherein is human above animal knowledge and understanding? The superiority in each case consists in a deeper and more interior comprehension of that which is, which realizes in the present the potentiality of the future, enabling us to act for future results and accomplish whatever is possible to our powers. That forecast, that comprehension through the present of that which is to be, constitutes foresight, — the essential element of wisdom; and in its grander manifestations it appears as prophecy. Prophecy, then, is the noblest aspect of psychometry; and if this prophetic power can be cultivated to its maximum possibilities, there is no reason why it should not become the guiding power of each individual life, and the guiding power for the destiny of nations. Moreover, in its prophetic role its superiority of rank is manifest, since it is then the instructor of all hearers, — the revealer of that in which they readily confess their ignorance.

Hence it was that St. Paul especially recommended the cultivation of prophecy as the most sacred and Divine of all religious exercises, saying, in 1 Corinthians xiv. 21–25: “If therefore the whole church be come together into one place, and all speak with tongues, and there come in those who are unlearned or unbelievers, will they not say ye are mad? But *if all prophesy*, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.” This is a description of a congregation in which all are developed up to a psychometric and spiritual condition in which the truths of religion and the ministry of angels may have full power.

Wherever the highest order of religious sentiment is in active operation, prophecy becomes one of its results. It was so in Jewish history, and has been so in many eventful periods since.

George Fox had the most exalted religious sentiment of his time, and he had an eminently prophetic mind. All nations have had prophetic minds and well-attested prophecies. Egypt and India, Greece, Rome, France, England, and America, have their recorded prophecies, and in the height of ancient civilization prophecy commanded sufficient respect to influence the course of public events. Cicero expressed the general intelligence of the ancients in recognizing prophecy as a power of the human soul.

Modern materialism has ignored all this, and one of the noblest works to-day for a man of genius whose mind is sufficiently vigorous to throw off the trammels of collegiate ignorance and fashionable

conservatism, would be to produce a volume upon prophecy, in which its vast historic development should be sketched.

The limitations of the JOURNAL OF MAN do not permit me to introduce this historic matter which would be sufficient to exclude everything else from its pages, and I would merely refer to an almost forgotten example of the intuitive and prescient faculty connected with the introduction of Universalism into this country.

A worthy and pious farmer on the seacoast of Delaware, named Potter, built a church at his own expense, but having an advanced idea of the Divine benevolence, he could never find any preacher whose doctrines suited him. Nevertheless he was profoundly convinced that such a preacher would be sent to realize his hopes, and was not discouraged by the disbelief of his neighbors. His anticipation was strangely fulfilled. Rev. John Murray, almost crazed by the death of his wife, sailed from England for America in 1770, intending to abandon the pulpit entirely. The vessel put in at Philadelphia instead of New York, and as the stage for New York had left, Mr. Murray concluded to remain on the vessel and go to New York that way. But on the voyage they got lost in the fog, and got into Cranberry Inlet in a dangerous position. They went ashore, being out of provisions, and found a country tavern. Mr. Murray strolled along the coast, intending to get fish for the crew, and fell into company with Farmer Potter, who had a supply, and who at once told him, to his astonishment, that he was glad to meet him, and had been looking for him a long time. Potter decided at once that this was the minister he had been looking for, and of whom he had often spoken when telling his neighbors, "God will send me a preacher of a very different stamp from those who have heretofore preached in my house; that God who has put it into my heart to build this house will send one who shall deliver to me His own truth, who shall speak of Jesus Christ and His salvation." Potter briefly sketched his own life and said:

"The moment I beheld your vessel on shore, it seemed as if a voice had suddenly sounded in my ears: 'There, Potter, in that vessel cast away on that shore is the preacher you have been so long expecting.' I heard the voice and I believed the report; and when you came up to my door and asked for the fish, the same voice seemed to repeat, 'Potter, this is the man, this is the person whom I have sent to preach in your house.'"

Murray says: "I was astonished, immeasurably astonished at Mr. Potter's narrative, but yet I had not the smallest idea that it could ever be realized. I requested to know what he could discover in my appearance which could lead him to mistake me for a preacher."

"What," said he, "could I discover when you were in the vessel that could induce this conclusion? No sir, it is not what I saw or see, but what I feel, which produces in my mind a full conviction."

"But, my dear sir, you are deceived, indeed you are deceived. I shall never preach in this place nor anywhere else."

Potter maintained that he had preached and that he would preach in his church, and that the wind would not allow him to leave until

he had. To shorten the story, Murray at last yielded and preached in that church, of which we have a picture in his biography. He had a great fear of giving out the doctrine of universal salvation, expecting universal denunciation of himself by the clergy and their followers, but he went on from this beginning and established Universalism in America.

In this instance it is evident that Potter was of a spiritual temperament, and was indebted to a spirit influence for his impressions and convictions. But whatever is possible to the disembodied spirit in the intellectual way is also possible to the embodied spirit which has not lost its material body, if the interior faculties are well developed and prophecy does not require supernal aid. In innumerable cases mesmeric subjects, in their somniloquent condition, have made most accurate predictions in reference to their own cases and others, which have been accurately verified. There is probably no good clairvoyant physician who has not often made successful predictions concerning patients.

In the daily practice of psychometry, Mrs. Buchanan, of whose powers the "Manual of Psychometry" gives a fair idea, is accustomed in speaking of the present to feel impressions of the past and the future. In reference to public men she has spoken in advance of their election or defeat, their policy and their death. She spoke prophetically of the election of Cleveland and the defeat of Blaine, of the deaths of Disraeli and Garibaldi, of the career of Gladstone and his becoming "the best friend of Ireland;" and when Ireland was believed to be on the brink of a bloody revolution or rebellion, she announced that no such outbreak would occur, but that at the end of two years Ireland would be pacified and quiet. At the end of two years this was verified, for the magistrates commented on the fact at that time that there were fewer crimes of violence before them than had been customary.

I have learned to rely on this prescience, and in reference to public men and public affairs, when they interested me, have satisfied my curiosity by the psychometric method.

For twelve months past the newspaper press and the statesmen of Europe and America have been continually agitated by apprehensions of a great European war, and have made numerous estimates of the power of belligerents and the result of the contest. France and Germany have been expected to engage in a fatal conflict, and even a noted public medium has fallen in with these ideas and predicted a coming war this year.

I have kept the record of public opinion, and from time to time have invoked the aid of psychometry, which has dissipated every fear and contradicted all the pessimistic notions of politicians and newspaper correspondents down to the present time.

On the 26th of January I recorded the psychometric impressions, again in February, and again on the 11th of March. The psychometer answers questions or discusses subjects by impression alone, not knowing what is under her hand, but expressing what arises in her mind. The first impression, January 26, was as follows:

"It looks misty, but the finale looks bright. The result of this, whatever it is, will be a grand success or achievement—good will result. There is a dissatisfaction or rivalry on a very large scale—very momentous—is it war? There is agitation and blustering."

Q.—How will it be in the summer?

"There will not be war. There is a growing contention, like growling, angry dogs; they may keep up growling for a year, but it will be nothing; there will be good coming out of it—a better understanding; this experience will elevate the views of the people; they will see the folly, and not be so belligerent. *There will be no war this summer.*"

What was the drift of opinion, however, as shown by the press? The correspondent of the *New York Sun* said: "Everybody talks of war as a sure thing which must soon appear somewhere. The work of getting ready for the fray, of which I have often sent details, goes steadily on." M. Thibaudin "hopes for peace, as do all other diplomats trained and admired for their ability to say what they don't think; and finally he announces that France is ready to fight whenever the time comes." January 29 he writes: "The *Daily News* war scare which shook us up early in the week seems not to have exhausted its disquieting influence yet." "France and Germany are looked upon as certain to lead off the ball, and Germany, it is generally thought, will be found at the head of the set and take the initiative. Preparations for a big fight continue in every direction." "Russia, if we can believe the tales from that unreliable country, is quietly making preparations on a tremendous scale to have her paw fall heavily on somebody."

The French *Revue des Deux Mondes* said about this time that a war between France and Germany would almost inevitably lead to a general European war, on a scale such as the world has never before seen.

The Russian *Viedomosti* of February 5 said: "No compromise is possible between Russia and Austria concerning Eastern affairs, without detriment to Russia and the Eastern races. German intervention is useless, and will only create hostility between Russia and Germany."

The Boston *Herald* correspondent of February 5, said of France and Germany: "Now both are counted as among the most civilized and most humanitarian on the face of the globe, and yet the *certainity of war* between the two hereditary enemies on either side of the Rhine is *as certain as anything can be*. When it comes, be it sooner or later, one of the two adversaries is inevitably condemned, if not to total annihilation, at least to such a crushing punishment that for many long years the defeated power will be little more than a geographical expression on modern maps." His letter concluded with an elaborate statement of the military resources and condition of the two nations, which approximate an equality in the aggregate.

A Paris dispatch of the same date said that "Prince Bismarck has succeeded in establishing a coalition between Austria, England, and Italy against Russia. Germany will join the coalition if France supports Russia."

The New York *Sun* of February 7, said: "We suppose there is no subject which just now is more earnestly discussed among intelligent Americans than the probable result of the war between France and Germany which is believed to be approaching. France ought by this time to have outstripped her enemy in point of military efficiency. She has laid out since 1871 nearly twice as much on her permanent armament, and she devotes nearly twice as much to the current military expenses of each year. She has maintained a larger peace establishment, and she should have it in her power to bring to the field a larger number of soldiers who have served under the colors."

February 10 the Paris correspondent of the Berlin *Post* said that General Boulanger was growing in popularity, and "is regarded by the masses as the long-expected liberator. The whole country is anxious for *revanche* [revenge], and is arming silently, but with the evident belief that the hour is coming." To add to the growing hostility, the *Post* quotes from the Paris *Figaro* an article imputing the grossest immorality to German women.

At the same date, the Buda Pesth *Journal* urged Austria to attack Russia before the latter has completed her preparations on the lower Danube. It said: "*War is inevitable*, and it is better to begin fighting before the Balkan states have been Russianized."

Senor Castillo, the Spanish minister of the interior, said that Spain had taken steps to augment her defences and protect her colonies, in view of the possible European war.

February 12 a despatch to the London *News* from St. Petersburg said: "Ominous fears of a European war prevail here. It is announced that German colonists in the Caucasus have been notified to hold themselves in readiness to return to Germany and join the reserves."

At the same date the *North German Gazette* said that since General Boulanger had assumed charge of the French war office not a day had passed without measures being taken to augment the offensive strength of the army, and there were constant movements of troops upon the frontiers.

February 19 the news was still more alarming at Berlin. Work was going on night and day on the fortifications at Verdun and Belfort. "All commerce has been suspended at Metz, excepting in food. The inhabitants are storing their houses from cellar to garret." A Russian paper of that date said, "Existing circumstances admit of no delay."

At Vienna, February 18, it was announced that "a semi-official letter from St. Petersburg represents that Russia is waiting for a Franco-German conflict, *which she considers inevitable*, to realize her own Balkan projects. Russia would consider it to be to her own interest not to allow Germany to be victorious."

February 19 Senator Beck at Washington referred to an extract from a late speech of Count von Moltke before the German Reichstag, to show that *war is inevitable*.

February 27 the London despatch to the *Boston Herald* said: "Within the last forty-eight hours confidence in the maintenance of peace has visibly lessened."

About the same time in Russian government circles the conviction was said to be gaining ground that a Franco-German war was inevitable, and that it would be for the interest of Russia to save France from disaster.

March 6 the *North German Gazette* said that the Alsace elections had strengthened the war party in France. War seems to have been the general anticipation of military men. General Wolseley (February 26) is reported to have said: "I feel sure that a vast, appalling war is certainly in the near future; but this, indeed, everybody may be said to know."

But "everybody" is as liable to be mistaken on questions of futurity as on questions of philosophy and religion, on which the multitude called "everybody" has been largely mistaken ever since the earliest periods known to history. "Everybody" is generally pessimistic, apt to be superstitious, and never philosophic. A single good psychometric perception is worth much more than Mr. Everybody's opinion, whether upon national policy, personal character, historical truth, or medical science.

The psychometric opinion is the opposite of that of General Wolesley and Senator Beck, for the psychometric soul is in the calm sphere of truth, in which the passions have no deceiving power. I have already published in the "Manual of Psychometry" the prediction of universal peace at the end of five years from the prophecy, and I now repeat the statement that great Franco-German war is but the fantasy of passion and fear. The last psychometric expression, March 11, confirms the uniform statements heretofore. Upon the question "What of the war in Europe?" this was the impression:

"This seems a question of occurrences. I seem to disagree with other people on this question. It does not seem to me that it will occur. If there are any prognostications, they are *intensified*. The result will not be what is predicted. There is something like a foreshadowing that might cause a prediction, but it will pass over. There is a good deal of agitation and concern, but nothing will occur this year as apprehended. I feel that it will all subside, and a picture of brightness and a clear sky appears. The fire will burn out; the boiling caldron which sends up steam will be quiet; *a peaceful time is coming.*"

When the JOURNAL shall have a little more space, for *it must be enlarged*, and psychometry is a little better understood, I propose to establish a prophetic department, and speak to my readers of coming events.

(From the *Pall Mall Gazette*, London, Jan. 12.)

A Modern Miracle-Worker.

AN INTERVIEW WITH MR. GEORGE MILNER STEPHEN.

EVERY one knows Sir James Fitzjames Stephen; most people have heard of Mr. Leslie Stephen—the two most distinguished members of the Stephen family resident in this country. The

Stephen clan, however, is widespread, and there are eminent Stephens scattered all over the world. "Any Stephen," said Mr. Froude in his "Oceanea," "could not fail to be interesting." Sir Alfred Stephen, the deputy governor of New South Wales, is declared by Mr. Froude to be regarded as the greatest Australian, by nine out of every ten of the people of Sydney. But the judicial renown of Fitzjames, the literary fame of Leslie, and the colonial reputation of Sir Alfred, all pale their ineffectual fires before the marvellous claims of George Milner Stephen, across whom Mr. Froude stumbled in New Zealand, and who has now turned up unexpectedly in London. He is, as Mr. Froude said, a very noticeable person. In fact, he is a thaumaturgist of the first order. While his relatives in the old country have devoted all the energy of their intellect to demonstrate the absurdity of all the superstitions built upon any arbitrary interference with the invariable laws of nature, their kinsman George Milner suddenly displays at the antipodes a gift of healing which, if the veracious records of colonial and American newspapers can be relied upon, rivals the most famous exploits of apostolic times. Not, indeed, that George Milner has yet raised the dead to life. That is beyond his powers. But all the minor marvels, such as making the blind to see, the deaf to hear, the dumb to speak, and the lame to walk, are accomplished by him in the ordinary course of his daily practice. Although this miracle-working Stephen is a physician whose patients are healed by the touch, he is nevertheless a physician practising the healing art like other eminent authorities—for the prescribed fee of the ordinary medical practitioners. The only difference is that whereas the ordinary physician attends his patient daily for weeks and sometimes months, Mr. Stephen's course, if a course at all, ends at the latest in three visits, and the charges, therefore, are correspondingly low. Two guineas for consultation fee, one guinea each subsequent visit, or four guineas at the outside, are to be regarded as his retaining fee; but in those cases—and they are said to constitute a large proportion of those submitted to him—in which he effects a complete cure he naturally expects to be remembered by the grateful patient whom he has restored to health. This, however, by the way. In response to an invitation to the *Pall Mall Gazette* office, Mr. George Milner Stephen described to a member of our staff with much detail the nature of his work. It is a sufficiently marvelous story to arouse attention, even on the part of the incredulous; and the unbelieving authorities owe it to the public to institute a series of investigations into their relative's claims, in order that he may either be claimed as the master healer of his age, or summarily prosecuted as a rogue and vagabond, who is obtaining money under false pretences. It is monstrous that a gentleman of his rank and position should be allowed to go at large, making such enormous claims of quasi-supernatural powers, without having them promptly brought to the most rigorous of scientific tests.

Mr. George Milner Stephen is a man of wide and varied culture, of great experience in affairs, and has spent his life in public service

of the most varied kind. Brought up to the bar, he has been a trained lawyer all his life. He has been acting-governor of South Australia; he refused the colonial secretaryship of New Zealand; he has been official draftsman for the colony of Victoria; he has held the balance of power in more than one colony; and in the colony of New South Wales, at the time when he suddenly discovered his miraculous powers, he was leading counsel on circuit, and in receipt of one of the largest professional incomes of any lawyer at the antipodes. Nor was his training solely colonial. He had repeatedly visited England, and had been called to our bar. He takes a keen interest in mineralogical science, and in the course of his career has exhibited on more than one occasion great personal bravery and indomitable nerve. That such a man, so highly connected, so carefully trained, with the intellect of a lawyer and the experience of a statesman, should be in our midst claiming to be endowed with the gift of healing spoken of in the New Testament as vouchsafed to the Christians of apostolic times, is a portent indeed, and one well worthy of the attentive consideration of the most sceptical among us.

"It was six and a half years ago," said Mr. Stephen in reply to a question, "that I first discovered that I possessed this gift of healing—it was by pure accident. A friend who suffered from deafness jokingly appealed to me to give him back his hearing. I, also in joke, made some passes over his head, when to my utter astonishment I discovered that his deafness disappeared. One experiment of this kind led to another, and in a short time I found myself overwhelmed with patients of high and low degree, begging me to heal them of their diseases. For three months after the discovery of my gift the sudden influx of patients who would not be denied left me no time to attend to my practice; and, willy nilly, I was compelled to give up the law and take to medicine—if you may call by the name of medicine a profession in which no medicine is given."

"Then do you use no medicine at all?"

"None whatever. The nearest approach to medicine that I ever gave to a patient is a little magnetized ointment—that is, camphorated lard, and a little magnetized oil. But it is only occasionally that I use these. Neither do I use passes, although it was by the use of passes that I first discovered that I possessed this gift."

"But how do you proceed?"

"Variously. Sometimes I lay my hand upon the part affected; at other times I breathe into the eye, ear, or mouth of the patient. Then, again, on other occasions I am able to banish the disease by a mere word or gesture."

"Are you a mesmerist or a magnetic healer?"

"Mesmerist I am not; for mesmerism implies the throwing of the patient into a mesmeric sleep. Neither am I a magnetist, properly so called, for there is no outgoing of magnetism from my body when I am healing. The ordinary magnetist admits that he cannot cure more than four persons per diem; I have cured as many as thirty, and beyond the weariness caused by standing, I have been no worse at the end than at beginning."

"How do you explain these miracles?"

"I don't call them miracles. They are marvels, and I cannot explain them. All that I know is that I have gone through the Australian colonies, New Zealand, and many of the States in America, and that wherever I have gone the same effect followed. At my touch, diseases and defects declared incurable by the first physicians of the faculty, disappear. I remember well healing Sir James Martin, the chief justice of New South Wales. Six years ago he was given up by the doctors and declared to be dying, breathing with great difficulty, and hardly able to speak without pain. I laid my hand upon his chest, and in a few minutes all difficulty of breathing disappeared, he was able to speak freely, and in a short time he had completely recovered. He resumed his seat upon the bench, and remained a hale, active man till his death, which occurred just the other day. That is only one case out of many."

"How many?"

"I think I have been the means of healing about 30,000 patients in the six and a half years during which I have devoted my time to the work. Of course many of those patients were suffering from diseases which might have been cured by ordinary means. Others were declared to be incurable."

"Declared to be incurable by whom?"

"By the chief physicians in the colonies. I have in my pocket" —producing the papers as he spoke—"certificates signed by the witnesses, attested sometimes by magistrates, and at other times by ministers of religion and colonial ministers, that the person named in the certificate has received instantaneous relief by my touch. Here is one in which a person stone-blind from birth received sight when I blew into his eyes."

"Then do you cure all diseases?"

"Certainly not. There are many things which I cannot do. I cannot raise the dead, nor can I restore an arm which has been cut off, a joint which has been excised, or an eye which has been destroyed. When there has been complete destruction of any important organ I cannot effect a cure; but when destruction of the organ has not been complete, I am frequently able to effect a cure in cases which the regular faculty have given up as utterly hopeless."

"Take cancer, for instance: can you cure that?"

"I have treated some cases with remarkable success; but of course I can do so only when the cancer has not eaten too far into the vital organism of the sufferer. I have treated some thirty cancer cases, the cure in all being complete. The treatment was that of laying my hands over the part affected, anointing with a little magnetized ointment, and sometimes the injection of magnetized oil. Beyond that I do nothing. I have here records of ten cures of cancer in all parts of the body. If you will glance over the accounts, described by the newspapers at the time when they occurred, or copies of the certificates which I leave with you, you will see that there is almost no limit to the variety of the cures which I have been able to effect."

"That is all very well, Mr. Stephen, but you will not make converts by newspaper extracts. The point is this: Will you consent to submit your gift to a practical test?"

"Certainly," said he; "I have already written to Sir Baldwin Leighton, asking him if he can place me in communication with the governors of deaf, dumb, and blind asylums, in order that I may be able to try my powers upon the patients of those institutions. I am quite satisfied that if I am allowed a fair opportunity of trying the effect of my healing touch, ten out of every hundred of the inmates of these asylums will receive their sight, or regain their speech and hearing. I ask for no payment: I simply request that in these institutions which are maintained by the public charity for the relief of helpless sufferers, and where, therefore, there can be no collusion or any suspicion of trickery or fraud, I should be allowed to lay my hands upon the eyes or the ears of the inmates. I can do them no harm; and I am perfectly sure that in at least ten per cent of the cases I shall be able to give great if not entire relief."

"This is all very well; but before you can expect the governors of public institutions to allow you to touch their inmates there must be a preliminary illustration of your power. Otherwise they would say justly that they would be over-run with quacks, all of whom might wish to try a patent nostrum upon the unfortunate 'inmates of public institutions.'"

"Very well," said Mr. Stephen, "I am willing to submit my gift to the most stringent test which your scientific sceptics can suggest. I am willing to give an exhibition of my power under any test, in the presence of any picked number of sceptics whom you may nominate, and you may bring there half a dozen cases of disease certified by the faculty as incurable. Of course you will not bring sufferers whose complaints are manifestly beyond my power to cure. As I said before, I make no claim to restore organs that are destroyed, but there is a sufficiently wide category in the complaints 'that flesh is heir to' to afford you an ample choice of half a dozen typical incurable cases. When the deaf, dumb, lame, and otherwise suffering persons whom you wish experimented on have been brought and are in the presence of those whom you shall name, I will undertake to effect an immediate improvement in the condition of, say, four out of the six. It will probably become a complete cure on the second or third visit. I seldom or never see a patient more than thrice."

"Well, that seems fair. You have no objection to my publishing this offer in the *Pall Mall Gazette*?"

"None. I make no profession to any skill. I can only exercise a power which I discovered quite accidentally was vested in me. The limits of that I can ascertain only by experience. I am perfectly willing to have that power subjected to the severest tests which you can suggest, and I have no doubt at all, from the invariable experience of the last six years, that cures will be effected for which no existing scientific hypothesis can adequately account."

The *Gazette* says in another column: — “ We commend the challenge of Mr. George Milner Stephen, which we publish in another column, to the special attention of all interested in the exposure of popular delusion. Here is an educated English barrister of unimpeachable character, who has rendered no little service to the state, informing all the faculty that he can heal patients whom they have dismissed as incurable, by merely breathing on them or touching them. In an ordinary, unknown, vulgar charlatan this challenge might have passed unnoticed. In the case of the Australian cousin of Mr. Justice Fitzjames Stephen it must be treated more seriously. We invite communications from our scientific readers as to the best way of putting our visitor to the test.”

Scores of American healers do similar works to those of Dr. G. M. Stephen, but the fashionable press ignores them because they have not wealth and social position. The JOURNAL OF MAN will endeavor to do them justice. In all such cases, in which the healing power is inexhaustible, we know that it is replenished from spiritual sources. Dr. Stephen exercises a little policy in not mentioning the spiritual source of his power. Godless science and dead sectarianism recoil from spirit life. No human constitution contains an inexhaustible fountain of life—the fountain is above, and fortunate are they who can reach it.

Human Longevity.

THE possibility of long life, illustrated in the first number of this JOURNAL, may easily be corroborated by referring to numerous examples; but the fact that the nobler qualities of human nature are the most efficient promoters of longevity is our most important lesson, and it is illustrated by the superior longevity of women. He is a misanthrope who does not recognize their superior virtue, and he is a poor statesman who does not wish to see that virtue imparted to our political life, and who does not recognize the importance of giving to woman the most perfect intellectual and industrial education, that she may be self supporting. The British census show that there are 948,000 more women than men in Great Britain. The *St. James Gazette* says:—

“ Prof. Humphry of Cambridge has prepared a series of tables which contain some interesting information about centenarians. Of 52 persons whom he mentions, at least 11—2 males and 9 females—actually attained the age of 100. Others attained very nearly to the hundred years. Only one of the persons reached 108 years, while one died at the alleged age of 106. Of the 52 persons, 36 were women and 16 men. Out of the 36 women 26 had been married, and 11 had borne large families. Of the 26 who had been wives, 8 had married before they were 20, 1 at 16, and 2 at 17.

“ Twelve of the fifty-two centenarians were discovered to have been the eldest children of their parents. This fact, adds Dr.

Humphry, does not agree with popular notions that first children inherit a feebleness of constitution, nor with the opinion of racing stables, which is decidedly against the idea that 'firstlings' are to be depended on for good performances on the course. The centenarians generally regarded were of spare build. Gout and rheumatism were as a rule, absent. 'It seems,' says Prof. Humphry, 'that the frame which is destined to great age needs no such prophylactics, and engenders none of the peccant humors for which the finger joints (as in gout) may find a vent.'

"Of the fifty-two aged people, twenty-four only had no teeth, the average number of teeth remaining being four or five. Long hours of sleep were notable among these old people, the period of repose averaging nine hours; while out-of-door exercise in plenty and early rising are to be noted among the factors of a prolonged life. One of the centenarians 'drank to excess on festive occasions:' another was a 'free beer drinker,' and 'drank like a fish during his whole life.' Twelve had been total abstainers for life or nearly so, and mostly all were 'small meat eaters.'"

The oldest woman in Austria at this time is Magdalene Ponza, who is 112. "She was born at Wittingau, Bohemia, in 1775, when Maria Theresa sat on the Austrian throne. George III. had then been but 15 years King of England, Louis XVI. who had ruled a little more than a twelvemonth in France, was still in the heyday of power, the Independence of the United States of America had not yet been declared, Napoleon and Arthur Wellesley were as yet but six years old. Magdalene Ponza retains full possession of her mental faculties. Unfortunately she can only speak the Czech language, and she can neither read nor write. However, she answers questions briskly enough through the youngest of her surviving grandchildren, herself a woman of 60. Magdalene Ponza's age is authenticated by the outdoor relief certificate of the Viennese Municipality."

Of American centenarians we have a number, some of whom are still living. Harrisonville, New Jersey, has two, Michael Potter and Bartholomew Coles. Polly Wilcox of Hope Valley, R. I., celebrated her centennial last year; so did Jane Wilcox of Edgecomb, Maine, while she had a sister 94, and a daughter 81. Old Auntie Scroggins, of Forsyth Co., Georgia, is now 104 years old, and is still one of the most effective shouters of the Methodist Church to which she has belonged 94 years.

Miss Phebe Harrod, of Newburyport, Mass., celebrated her centennial last year. She still takes a lively interest in passing events.

Grandmother Sarah Drew, at Halifax, celebrated her centennial a year ago. Her constant companion is an old Bible which has been in the Drew family for 250 years.

Mrs. Triphene Bevans, of Danbury, Mass., held a lively centennial reception in the parlors of the West Street Church, April 14, 1886. Her health, hearing and speech were good, and her step brisk. She attributes her age and good health to good habits and allowing nothing to trouble or worry her. She has always been a strict church member.

William Waterman, of Oshkosh, Wisconsin, is said to be 109 years old. It is said he "is a Methodist, uses liquor and tobacco, and finds no fault with the world."

Joseph O'Neal of Barnesville, Georgia, might have been living still if he had not been frozen to death last winter, at the age of 107, in a sudden blizzard. He was a negro, and had over 200 descendants.

Mrs. Elizabeth Thomas, of Reading, Penn., who had lived a century, might be still living if she had not been killed last year, while walking on the railroad track.

Of those who overrun the century, we might mention further, Simon Harras, who died in Putnam Co., Indiana, last January, aged 109. His memory was good to the last.

Mrs. Elizabeth Small, relict of Dr. Samuel Small, at Lewiston, Maine, had passed her hundredth birthday a few weeks, when she died of apoplexy; and Mrs. Susan Phillips, of Wilson Creek, N. C., died last year just as she finished her century.

Nathan, formerly slave of Benj. W. Bodie, died last year in Mississippi, Talbot Co., aged 107.

Christopher Mann, of Independence, Missouri, died last year, aged 111.

The oldest of all, and probably the oldest minister in the world, is Rev. Thos. Tenant, of Vineyard Township, Arkansas, an itinerant Methodist preacher, born in 1771, now in his 116th year.

Mr. Edward Gentry told a more remarkable story at Indianapolis, last July. He was at the governor's office, and gentlemen were guessing at his age. None supposed him over fifty; but he said he had a son fifty-two years old, and was himself seventy-eight. He added: "My doctor has given me a fifty years' longer lease on my life, barring accidents. My father is 128 and is still living. My mother died at the age of 117, and her mother lived to the same age." Mr. Gentry is of English birth.

Perhaps the best specimen of family health is that of the Atkinson family of Gloucester, Mass. Nine children were born, and all lived. The first death in the family was a few weeks ago, when John Atkinson died, aged eighty-four. When he died the ages of the nine amounted to 703 years.

Aunt Dinah John, the oldest Indian at the Onondaga reservation died in May, 1884, aged 109.

About ten years ago, when Governor Seymour was about to make an address at an Indian fair on the Onondaga reservation, Aunt Dinah walked upon the platform and asked to be introduced to him.

Mr. Gardner said, "Governor Seymour, this is Aunt Dinah, who wants to become acquainted with you."

"Oh, no; him get acquainted with me," Aunt Dinah explained. "Me know him before he know anybody. Many years ago me go to Pompey Hill, his father's grocery. Governor's father say: 'My squaw very sick.' I ask, 'What matter?' His father say, 'Go in

and see for yourself.' Me go into a room; see a little pappoose about a foot long." Then moving toward Governor Seymour, and pointing her finger at him, she said: "That pappoose was you, Governor Seymour, born that night."

Aunt Dinah called frequently at Mr. Seymour's and took especial delight in rocking the cradle and showering caresses in her native fashion upon the future Governor of the State.

About three years ago she became blind, and has since been kept at her home on the Onondaga reservation. She retained her faculties to the last. Her husband died thirty years ago. Her dying request was that the pagan ceremony be first observed and afterward the Christian ritual.

What are we to reckon, says the *Home Journal*, as the declining period of man's existence? The point at which old age taps us on the shoulder, and says it comes to keep us company, varies with every individual. It depends a great deal on circumstances, which are hardly the same in any two cases. Some writers have said that a man is old at forty-five, others have set down seventy as the normal standard. Dr. John Gardner, who has written on "Longevity," remarks: "Long observation has convinced me that sixty-three is an age at which the majority of persons may be termed old, and as a general rule we may adopt this as the epoch of the commencing decline of life."

Suppose then we agree to call no man old till he is past sixty-three. Let us set down the names of some of the illustrious people of the world who have prolonged their days of usefulness after that age. We shall make a table of them, and begin it with those who have died at seventy,—that is to say, with those in whom the springs of life have not stood still till they have had at least seven years of old age. It will be found, however, to be far from exhaustive, and every reader may find pleasure in adding to it from his own stock of information:

*Age at
Death.*

- 70—Columbus; Lord Chatham; Petrarck; Copernicus; Spallanzani; Boerhaave; Gall.
- 71—Linnæus.
- 72—Charlemagne; Samuel Richardson; Allan Ramsey; John Locke; Necker.
- 73—Charles Darwin; Thorwaldsen.
- 74—Handel; Frederick the Great; Dr. Jenner.
- 75—Haydn; Dugald Stewart.
- 76—Bossuet.
- 77—Thomas Telford; Sir Joseph Banks; Lord Beaconsfield.
- 78—Galileo; Corneille.
- 79—William Harvey; Robert Stevenson; Henry Cavendish.

*Age at
Death.*

- 80—Plato; Wordsworth; Ralph Waldo Emerson; Kant; Thiers; William Cullen.
- 81—Buffon; Edward Young; Sir Edward Coke; Lord Palmerston.
- 82—Arnauld.
- 83—Wellington; Gœthe; Victor Hugo.
- 84—Voltaire; Talleyrand; Sir William Herschel.
- 85—Cato the Wise; Newton; Benj. Franklin; Jeremy Bentham.
- 86—Earl Russell; Edmund Halley; Carlyle.
- 88—John Wesley.
- 89—Michael Angelo.
- 90—Sophocles.
- 99—Titian.
- 100—Fontenelle.

It may be said that they were exceptional in living so long, but if what the best authorities say be true, the exceptions ought to be the

people who died young, and not those who prolong their lives and carry on their work till they are old. Few of us may find ourselves, like Lord Palmerston, in our greatest vigor at seventy, or be able, like Thiers, to rule France at eighty, or have any spirit for playing the author, like Goethe and Victor Hugo, when over eighty; or for playing the musician, like Handel and Haydn, when over seventy; but by good management we may do wonders.

The wisest men and the best have been conspicuous for working to the end, not taking the least advantage of the leisure to which one might think they were entitled. They have found their joy in pursuing labors which they believed useful either to themselves or to others. John Locke began a "Fourth Letter on Toleration" only a few weeks before he died, and "the few pages in the posthumous volume, ending in an unfinished sentence, seem to have exhausted his remaining strength." The fire of Galileo's genius burned to the very end. He was engaged in dictating to two of his disciples his latest theories on a favorite subject, when the slow fever seized him that brought him to the grave. Sir Edward Coke spent the last six years of his life in revising and improving the works upon which his fame now rests. John Wesley only the year before he died wrote: "I am now an old man, decayed from head to foot. . . . However, blessed be God! I do not slack my labors; I can preach and write still." Arnauld, one of the greatest of French theologians and philosophers, retained, says Disraeli, "the vigor of his genius and the command of his pen to his last day, and at the age of eighty-two was still the great Arnauld." It was he who, when urged in his old age to rest from his labors, exclaimed, "Rest! Shall we not have the whole of eternity to rest in?"

A healthy old age cannot be reached without the exercise of many virtues. There must have been prudence, self-denial, and temperance at the very least. According to the proverb, he that would be long an old man must begin early to be one, and the beginning early just means taking a great many precautions commonly neglected till it is too late. More people would be found completing their pilgrimage at a late date if it were not that, as a French writer puts it, "Men do not usually die; they kill themselves." It is carelessness about the most ordinary rules of healthy living.

The enjoyment of old age may be looked on then as a reward, and the aged may pride themselves on being heirs to a rich inheritance, assigned to forethought and common sense. Many years are an honor. They are an honor even in the case of the worldly, and a great deal more so when life has been regulated by motives higher than any the world can show. "The hoary head," says Solomon, "is a crown of glory;" but he adds this qualification, "if it be found in the way of righteousness." Old people form a natural aristocracy, and to be ranked among them may be recommended to all who have an ambition to close their lives well up in the world.

For a picture of an old man in this enviable state of mind take Cornaro. In his eighty-third year we find him congratulating himself that in all probability he "had still a series of years to live in

health and spirits and to enjoy this beautiful world, which is indeed beautiful to those who know how to make it so." Even at ninety-five he wrote of himself as "sound and hearty, contented and cheerful." "At this age," he says, "I enjoy at once two lives: one terrestrial, which I possess in fact; the other celestial, which I possess in thought; and this thought is equal to actual enjoyment, when founded on things we are sure to attain, as I am sure to attain that celestial life, through the infinite mercy and goodness of God."

Jeremy Bentham, who lived to be eighty-five, retained to the last the fresh and cheerful temperament of a boy. John Wesley, who died when he was eighty-eight, also had a happy disposition. "I feel and grieve," he says, "but by the grace of God I fret at nothing." Goethe, who reached his eighty-third year, is another good example. Then there is Boerhaave, one of the most celebrated physicians of modern times, who held that decent mirth is the salt of life. Indeed in the case of most old people, we believe it will be found that cheerfulness is one of their leading characteristics.

The recent death of Mr. Beecher, who with his splendid constitution ought to have lived twenty years longer, illustrates the principles of hygiene which he blindly disregarded. For years he was threatened with the form of death that seized him, and came near a fatal attack some years ago in Chicago while delivering a lecture. Men of a strong animal nature, hearty eaters, and restless workers, making great use of the brain, are liable to such attacks. If Mr. Beecher had observed ordinary prudence, and had a little scientific magnetic treatment, he would never have had an apoplectic attack; but he was commonplace in thought. He went the old way, and died as short-sighted men die. He had read my "Anthropology," and told me he kept it in his library, but its thought did not enter into his life.

Justice to the Indians.

BY JOHN BEESON.

PRESIDENT GRANT placed them under control of the churches, making them responsible for all their Indian agents, whom the churches were to nominate. But as fraud and war have been more or less as rampant as ever, it seems that the first thing should be, to relieve the Indians from church rule, and recognize at once the Indian's inalienable right to "life, liberty, and the pursuit of happiness," the same as we claim for ourselves; so long as they do not disturb the peace or violate the rights of their white neighbors, we have no right to interfere with either their religion or laws upon their reserves. It is this meddlesome injustice which makes all the trouble; it would make trouble with any other community, if another religious sect should be allowed to dominate over them in

all their affairs. It is not Indian, but human, nature, to do so, the world over. Dr. Bland, editor of *The Council Fire*, says :

"I have been long and intimately acquainted with many tribes. I find that they are not savages, but the peers of white men, with great self-respect, a high sense of honor, and love of truth."

Even the civilized tribes still retain their mutual confidence. Hence, they use no locks, no bolts nor bars, when absent from their homes; a stake in the ground, about three feet from the door, is a sufficient guarantee from intrusion. It would be deemed a reflection upon neighborly honor to lock a door in the Indian Territory. I was there when they built their first prison; they now number sixty thousand, most of whom have lived there forty years, and then, they said,

"The new railroad brought so many white renegades among us that we had to build a prison for them."

I asked, "What do you do when one Indian kills another?" They answered: "We have a trial, and if the killing was without great cause, we sentence the guilty one to be killed by the near of kin to his victim; we appoint the time and the place, and we have never known an Indian to fail to come voluntarily in time for his own execution."

They believe that the Great Spirit will give all the hell or all the heaven that each deserves; that there is no possibility of escape from a just penalty and no danger of losing a deserved heaven, but to them it is unjust to hope for anything on the merits of another. H. W. Beecher said in his first lecture after his return from the Pacific Coast:

"I made special inquiry of those who are posted on Indian affairs, as to their moral status, and was always told that when fairly treated they are quite reliable."

Gen. Crookes said of the Apaches, that while they were protected on their reserves from outside aggression they were as well behaved and orderly as any community of people in the United States.

It is true, they killed Generals Canby and Custer, but the first had, contrary to preliminary agreement, moved his soldiers twenty-five miles, and placed them in two companies on each side of the place where the treaty was to be made. The first demand of the Modoc chief was, to take back the soldiers, and it was not until a long delay, and a firm refusal on the part of Canby, that the Modoc chief fired the fatal shot.

And as for Custer and his men, they fell while ignobly, and without right or authority, invading the peaceful home of Sitting Bull and his people.

General Harney says :

"I have lived fifty years on the frontier, and I have never known an Indian war in which they were not in the right."

Dr. McLaughlin said :

"I have been fifty-three years an Indian trader, and more than fifty years superintendent of the Hudson Bay Fur Company, and in all that time, I have never seen an occasion to shed the blood of an Indian. The American people suppose that their revenge is proof of savagery. But that is a mistake. It is their sense of justice, and whatever they do is but an echo of what has been done to them. They believe as Moses taught, blood for blood, life for life."

Gen. Fremont said :

"I lived two years among the Indians with only one white woman, and was never more kindly treated. I lost nothing, although all I had was accessible to them."

Surely, testimony like this, in connection with their healing magnetism so freely given to Spiritualism, should awaken sympathy if not gratitude in their behalf.—*New Thought*.

Talent, Oregon, Jan. 19, 1887.

Miscellaneous Intelligence.

ANATOMY OF THE BRAIN. — Anatomy is considered the driest and most difficult of biological studies, but a careful attention to our description of the brain will show that it is very intelligible. After we get through with the anatomy, the description of organs and their functions is simple and practical. Every one should understand the outlines of cerebral anatomy, and then he can discuss the subject with imperfectly educated physicians, and show them their errors.

MESMERIC CURES of countless variety and marvelous success have occurred all through the present century. But when not effected by distinguished physicians, they have generally been ignored by the press, and their knowledge confined to a very narrow circle. Now, however, since eminent physicians at Paris are engaged, and the word *hypnotism* is substituted for mesmerism and magnetism, their performances are proclaimed by journalists and even by the medical press. The following is one of the latest reports. The reader will observe that when the medical faculty after a prolonged opposition yield to any new idea, they endeavor to ignore entirely the pioneers by whom the discoveries were made, and by whom an interest was created in the subject while the faculty were hostile. It will probably not be long before they adopt the leading ideas of homœopathy and endeavor to obliterate the memory of Hahnemann.

"Hypnotism has been employed with considerable success in Paris for some time past in the treatment of hysterical diseases, by Charcot and others, but the case recently reported by M. Clovis Hugues, in France, is the most extraordinary application so far on record. A young lady of twenty was attacked six months ago with a nervous ailment which completely deprived her of her voice. Electricity was tried, with a certain amount of success, but after a time it lost its effect and was abandoned in despair. As a last resort, her friends applied to Dr. Berillon, the hypnotic specialist. After consultation with Dr. Charcot, he undertook the cure. The girl was thrown into a mesmeric trance by the usual means, and Dr. Berillon suggested that she should say on waking, 'I am twenty.' On opening her eyes she uttered these words without the least effort. On the second day the suggestion was that she should converse with Dr. Berillon, and this she also did, but could talk with no one else. On the third day the doctor commanded her to talk with any one and at any time that she chose. She has been able to use her tongue freely ever since."

MEDICAL DESPOTISM. — The infamous law juggled through the Legislature of Iowa, which deprives every citizen of the right of relieving her neighbor of disease without the authority of a diploma, and renders Christian benevolence a crime, does not produce much effect. The natural healers pay no respect to it. In every prosecution under the law so far, the attempt to enforce the law has been defeated. Juries are unwilling to aid an ignorant Legislature in trampling on the Divine law and the principles of American constitutions.

THE DANGEROUS CLASSES. — The existence of considerable classes, chiefly of foreigners, who are contemplating murder and rapine, should interest every good citizen. At Cincinnati on the 6th of March, it is said, "The institution of the Paris commune in 1848 and 1871 was celebrated tonight by the Cincinnati anarchists. It was the most revolutionary gathering ever seen in this city, and the speech of Mrs. Lucy E. Parsons, wife of the condemned anarchist, was of a very inflammatory character. The hall was crowded with men and women who drank beer at tables. It was a motley and dangerous looking throng. On the walls were mottoes with red borders, and the entire hall was profusely decorated with large red flags. There wasn't an American flag in the hall, and above the stage was a picture of the condemned anarchists. Several pictures of notorious Anarchists who have been beheaded for murder and riot were conspicuously displayed. The band played no national airs except the 'Marseillaise,' and everything said and done showed a bitter hatred of American institutions. Mrs. Parsons gave a history of the Paris commune of 1871, and said the mistake made was in showing any mercy to capitalists. Her remarks were loudly applauded, although a majority of her audience couldn't understand one word of English. Dancing followed the speeches, and was kept up all night."

ARBITRATION. — In the Sinaloa colony, "Any disputes that arise between colonists will be settled by arbitration. There will be one lawyer to protect the interests of the corporation in dealings with outside parties." This is a great step in advance. When a true civilization arrives, arbitration will supersede courts, and psychometry will assist in making it perfect.

CRITICISM ON THE CHURCH. — If any readers of the JOURNAL think its criticisms on the church have been too harsh, because their own acquaintance is confined to worthy professors of the present time, I would call their attention to the unquestionable statements of Hallam, Guizot, and Draper, as follows :

"With respect to the last, the grandest of all human undertakings (i. e., the circumnavigation of the earth), it is to be remembered that Catholicism had irrevocably committed itself to the dogma of a flat earth, with the sky as a floor of heaven, and hell in the under world." — *Draper's Conflict*, p. 294.

"Persecution for religious heterodoxy, in all its degrees, was in

the sixteenth century the principle as well as the practice of every church."—*Hallam's Middle Ages*, vol. 2, p. 48.

"When any step was taken to establish a system of permanent institutions, which might effectually protect liberty from the invasions of power in general, *the church always ranged herself on the side of despotism.*"—*Guizot's History of Civilization in Europe*, p. 154.

"There was fighting and fighting between the old and new school, and all on a question that would make a crab laugh,—questions that were hypercritical and infinite, and about which everybody knew nothing at all, and they thought they knew as well as God. Questions were talked of with positiveness, and argued; and, when I look back upon them, I cannot help thinking they were no better than the contentions of children around the cradle. But all this gave me great repulsion for dogmatic theology, and it is a repulsion which I have not got over, and the present prospects are that I never shall."—*Henry Ward Beecher*.

EARTHQUAKES AND PREDICTIONS.—Professor Rudolf Falb, of Vienna, it is reported, predicted to an hour the earthquakes which have occurred in France and Italy.

"Writing in the Austrian papers some days ago, he pointed out that the annular eclipse of the sun, which commenced on Tuesday morning at 6.41 Greenwich time, was central at 9.13 P. M., and ended on the earth generally at twenty-five minutes past midnight on Wednesday morning, was likely to be accompanied with strong atmospheric and seismic disturbances. The learned physicist has gained a great reputation by previous similar forecasts. His first and great success was the foretelling the destructive shock at Bellunò, on June 29, 1873. Nearly the whole of Northern Italy was affected, and upwards of fifty lives were lost. Very shortly afterwards he gave warning of the probability of an eruption of Etna, which followed at the time anticipated in 1874."—*London Echo*.

"John S. Newberry, professor of geology and paleontology at Columbia College, being the American authority upon all matters pertaining to the crust of the earth, was naturally interested in the earthquake that visited Long Island on Wednesday. He derides the idea that the local seismic disturbance has any connection with the recent occurrences at Mentone, as the shocks were too far apart, and, if connected, should have been felt within eight hours of each other, whereas there was several days' difference. His theory, which is amply sustained by observation, is that an earthquake is a movement caused by a shrinking, from loss of heat, of the interior of the earth and the crushing together and displacement of the rigid exterior as it accommodates itself to this contraction. It has been noticed that the earth is shaken along the Alleghany chain nearly every year. It is impossible to predict a recurrence of the shocks, but it is quite probable they will recur. There is a record of 231 earthquakes in the New England States between the years 1638 and 1869."—*Brooklyn Eagle*.

Chapter II. — Structure of the Brain.

Man a triple being — Materialists and illusionists misconceive him—

Relation of the soul to the brain and body—The nervous system ; illustration — Embryonic condition — Anatomical descriptions unsatisfactory and the phrenological school incorrect — Exterior view of the brain in the head, illustrated and described — The cerebrum, cerebellum, and tentorium — Interior view of the base of the skull — Bones of the head illustrated — Division of the brain into lobes and convolutions, with illustration — Frontal, middle, parietal, temporo-sphenoidal, and occipital—Anatomical plan or grouping of convolutions differs from their actual appearance—View of the superior surface illustrated—Difference between the irregular convolutions and the angular maps — View of the inferior surface of the brain — Illustration and description of the parts — Interior view of section on the median line — Divided and undivided surfaces — *Corpus callosum* explained — The two brains and their diagonal relations to the body — Penetrating and describing the lateral ventricles — The serum in the brain — Variations of serum and blood — Variations in hydrocephalus and insanity — Our power to modify the brain and change our destiny — Power of education — Responsibility of society — The lateral ventricles the centre of the brain — Base of the ventricles, the great inferior ganglia of the brain, *corpora striata*, and *thalami*—Their radiating fibres inclosing a cavity — The *thalami* and their commissure and third ventricle — The *medulla oblongata*, cerebellum, and *arbor vitæ* — The *pons Varolii* and crura of the brain—the *corpora quadrigemina*, pineal gland, fourth ventricle, and *calamus scriptorius*.

MAN is essentially a triple organization, consisting of the permanent psychic being, intangible to our external senses, but nevertheless so distinctly recognized internally by consciousness and externally or in others, by intuition and understanding, that the psychic is as well understood and known as the physical being. This being is the eternal man—the material body being its temporary associate.

The physical being, or material form, consists of the portion directly and entirely occupied by the psychic existence — which is called the brain or encephalon, and is in life also beyond the reach of our senses in the interior of the cranium — and the non-psychic structure, the body, which, though not the residence of the soul, has so intimate and complete a connection with the entire brain that during active life it feels as if it were the actual residence of the soul, so far as sensation and action are concerned.

The soul, or psychic being, has external and internal perceptions (for which it has cerebral organs). When the former predominate too greatly, the human body and all external objects are realized most vividly, and the reality of psychic life is not so well realized or understood. Hence persons so organized are disposed to

materialism, and either doubt the existence of their psychic being, or are indifferent to it.

On the other hand, those in whom the interior faculties predominate too greatly vividly realize their psychic life, but have more vague and feeble conceptions of material objects, including their own bodies, and attach undue importance to the imaginary and subjective in preference to the objective. The materialists and the illusionists, however, are not entirely composed of these two classes of subjective and objective thinkers. The majority consists of persons of moderate reasoning capacity, who simply follow their leaders.

In making a critical distinction between the psycho-organic brain and non-psychic body, the former may be confined strictly within the cranium, leaving the exterior portions of the head as a part of the non-psychic body; but as they are more intimately associated with the brain than any part below the neck, this distinction is not important; and if the whole head, as the environment of the psychic brain, be grouped with it, it may not lead to any material error. The brain is intimately associated with the entire physical person by twelve pairs of cranial or cerebral nerves, and by the spinal cord, which descends from the base of the brain through a great foramen or opening midway between the ears, and while passing down the spinal column gives off thirty pairs of nerves.

The cranial nerves are all for the head, except the *pneumogastric* or lung-stomach nerve, which belongs to the organs of respiration, voice, and digestion; and the spinal nerves are all for the body, except a few which ramify in the neck and in the scalp.

The entire nervous system is so instantaneously prompt in conveying to the brain the impressions which originate feeling, and in conveying from the brain the nervous energies that produce voluntary motion and modify all the processes of life, that we feel as if we had sensation and volition in every part of the body; or, in other words, that our conscious existence was in the body; but we rationally know that the sensation and volition occur in the brain, for neither sensation nor voluntary motion can occur if the nervous connection with the brain is interrupted by compression and section, or if the brain itself be sufficiently compressed. When the brain is exposed by an injury of the cranium, the pressure of a finger suspends all consciousness and volition, making a blank in the life of the individual.

Animal life resides in the nervous system alone, and its character is proportioned to the development thereof, of which the brain is the principal mass. A subordinate portion of the general life, however, is in the nervous system of the body, and in proportion as the brain declines in development the relative amount of psychic energy in the body is greater. Thus the body of the alligator after decapitation is capable of sensation and voluntary acts, such as pushing away an offending body with its foot. The character of the life in the body is explained by physiology and sarcognomy. Its univer-

sal presence is due to the universal diffusion of the nervous system, of which the accompanying figure, showing the location of the spinal cord and spinal nerves, will give a proper conception. In this figure



the spinal cord, with its thirty pairs of nerves, eight cervical at the neck, twelve dorsal in the back, five lumbar in the loins, and five or six in the sacrum (between the hips), is seen descending from the base of the brain below the cerebellum (which is rather too large in engraving), and proceeding throughout the body until lost in fine ramifications which the microscope can scarcely trace, but which quickly inform us if they are touched or disturbed.

It cannot properly be said that the spinal cord proceeds from the brain, nor on the other hand that the brain proceeds from the spinal cord, for they originate simultaneously in a soft, jelly-like condition

in which the microscope cannot detect the latent structure, not as they are in the adult, but as they are in the foetus in which they first appear, with a structure similar to that of the lowest class of vertebrate animals, the fishes.

From this embryonic condition, in which there is very little resemblance to the adult brain, its progress has been carefully traced by many observers, but chiefly by Tiedemann, through all the stages of life before birth into the soft, infantile form of the human brain. Some knowledge of this embryonic growth is necessary to a correct understanding of the adult brain, its essential plan, its growth, and the correct estimate of its development.

I have not found in our anatomical works what I consider a satisfactory exposition of this subject. Beginning as a student with Spurzheim's anatomy of the brain, which ought to have been the clearest and most complete of all, I found it so obscure and unsatisfactory that until I had made many dissections I had no very clear understanding. I have never found any pleasure in the writings of Spurzheim. In more recent authors the anatomical details are very abundant indeed, and sufficient to tax the *memory* heavily, but without that system and philosophy which appeal to the understanding and make our conceptions satisfactory, as I hope to make them to my readers, who must have very incorrect conceptions of the plan of the brain, if they have relied upon the writings of Mr. Combe and his successors of the phrenological school, none of whom, so far as I am aware, have really understood cerebral anatomy.

Let us approach the subject by taking an exterior and general view, then by tracing the embryonic growth of the brain, and the interior connections of its fibres, until we are fully prepared to judge of its development as it lies in the skull, and to understand the relation of each organ to all other portions. Then we can study its functions with a clear understanding of the relations of the organs to each other, which is the material basis of psychic science, and with full confidence in our ability to judge and compare living heads and skulls of man and animals.



Let us take an exterior view by removing one half of the skull from the right side of the head. This enables us to see that the front portion of the brain rests above the sockets of the eyes, coming down in the centre as low as the root of the nose, but a little higher exteriorly. When we touch the forehead just over the root of the nose, our finger touches the lowest level of the front lobe, the seat of the intellect; but when we touch the external angle of the brow on the same level, we

touch a process of bone, and our finger is fully half an inch below the level of the brain.

In the posterior view we see that below the great mass of brain which is called the cerebrum there lies a smaller body, shaped much like a small turnip, called the cerebellum or little brain, separated from the cerebrum by a firm, horizontal membrane called the tentorium (covering the cerebellum), on which the cerebrum rests.



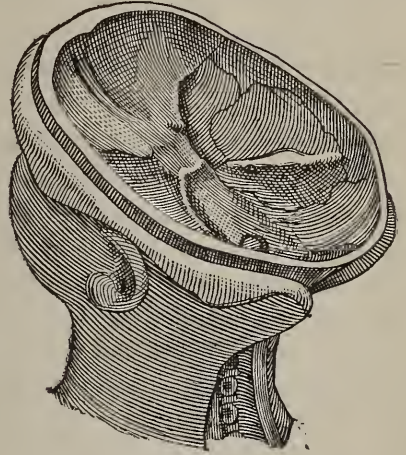
The position of the tentorium can easily be ascertained in your own head by the fact that where it crosses the median line there is a little projection of bone called the occipital knob, very prominent on some persons, barely perceptible on others. After locating the occipital knob, a horizontal line forward will give us the portion of the tentorium. When we carry this line forward just over the cavity of the ear, thus locating the tentorium, we easily recognize below it the rounded prominence on each side in which the two hemispheres or halves of the cerebellum lie, with a depression between them on the median line. To make these and other observations on the head (which no one should neglect), the hand should be placed firmly on the scalp, so that as it slides on the bone we feel the form of the skull beneath. In most persons a distinct depression will be felt along the line of the tentorium, separating the cerebrum and cerebellum—the cerebellum being located at the summit of the neck, and extending down about as low as the end of the mastoid process, which is the large, long prominence just behind the cavity of the ear.

The cerebellum may be regarded as the physiological and the cerebrum as the psychic brain, for the cerebellum is void of intelligence and volition, but has important influences on the body. It may be considered, like the spinal cord, an intermediate structure between the controlling and conscious brain and the corporeal organs.

The tentorium does not entirely separate it from the cerebrum, for anteriorly it is open to permit the passage of the fibres which connect the cerebrum with the spinal cord and the cerebellum,—fibres which pass up midway between the right and left ear, so that a bullet fired horizontally through from ear to ear would sever the connection of the cerebrum with the bodily organs, producing instant death. This will be understood by looking at the profile of the interior of the right hemisphere, on which we see the position of the pons and the medulla and their relation to the cerebrum by their ascending fibres. As these ascending fibres correspond to a position just above the cavity of the ear, and as they are the channels of all muscular impulses, the reader will perceive that breadth of head immediately above the cavity of the ear must be associated with muscular impulsiveness.

The position of the cerebrum in the cranium may be best understood by sawing the head in two horizontally, taking out the brain, and looking down into the base of the skull, in which we see anteriorly a shelf for the front lobes, behind which are the cavities for the middle lobes, and behind that the rounded cavities for the cerebellum.

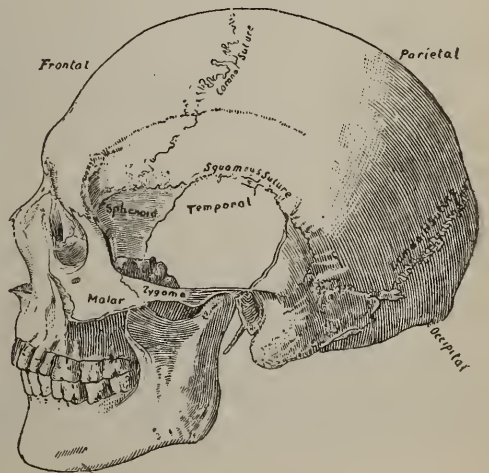
Thus the front lobe occupies the highest plane, resting on the vault of the sockets of the eyes, and extending back as far as the sockets. The middle lobe lies behind the sockets of the eyes and above the cavities of the ears, its base being as low as the bottom of the sockets of the eyes and corresponding nearly with the upper edge of the cheek-bone, as it extends from the sockets to the side of the head just in front of the ears. In the posterior base of the skull, the reader will observe an opening (*foramen magnum* or large foramen) through which the spinal cord ascends. The spinal cord is exposed in the neck below the foramen.



Going back, we find the middle lobe rises higher, ascending over the cavity of the ear and resting upon the ridge of bone in which the apparatus of hearing is situated, thus reaching the level of the tentorium, on which the occipital lobe rests.

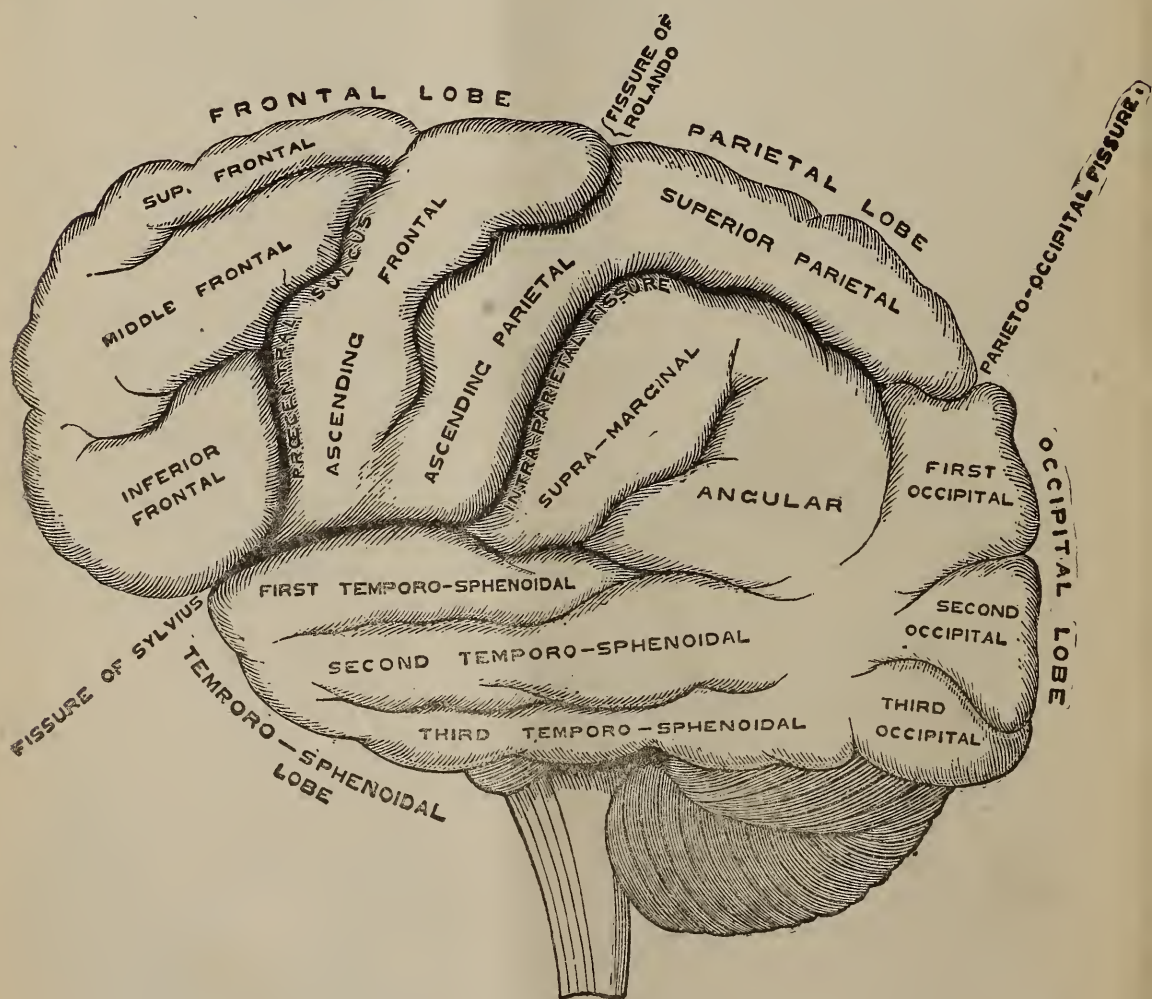
The bones of the cranium seen by looking down into the basis of the skull, as above, are the frontal bone over the eyes, the sphenoid bone, behind the sockets of the eyes, extending from the right to the left temple, the temporal bones, forming the ridge that holds the apparatus of hearing, and extending up about two inches on the side head, and the occipital bone at the back, between the two temporals, meeting the sphenoid bone in the centre of the base. The cerebellum rests in the deep double concavities of the occipital bone, and the spinal cord ascends through the large opening (*foramen magnum*) in the middle of its base, assuming the form called the medulla oblongata.

When we fully understand this view of the base of the skull, let us look at it in profile, and observe the frontal bone connected by the coronal suture to the parietal and the parietal by the squamous or scaly suture to the temporal, and by the lambdoid suture to the occipital. The sphenoid or bat-wing bone appears in the temples by its wing, between the frontal and temporal, while in the centre of the base its solid body is between the frontal and occipital.



The sphenoid bone is in contact with organs of sensitive delicacy, refinement, and inspiration, the occipital with organs of vital force, the temporal with organs of appetite, excitement, and force, the frontal with organs of intellect and refined benevolence, the parietal with the organs of virtue, amiability, self control, and general strength of character, which make a superior person.

Modern anatomists do not divide the brain into front, middle, and occipital lobes as would seem most natural, by erecting vertical lines from their bases, but follow up the oblique courses of the convolutions so as to extend the front lobe into the upper surface of the brain, and extend the middle lobe from the middle of the upper surface backward into the region of Self Confidence, giving the name of temporo-sphenoidal to its lower portion behind the sockets of the eyes and over the ears, which name is taken from the temporal bone, that contains the apparatus of hearing, forming the middle of the basis of the skull, and the sphenoid bone, which lies just back of the sockets of the eyes, supporting the front end of the lower portion of the middle lobe, called temporo-sphenoidal.



The sphenoid bone thus sustains the region of Sensibility, while the temporal bone lodges the organs of the most sensual, selfish, and violent impulses, the action of which is downward into the muscular

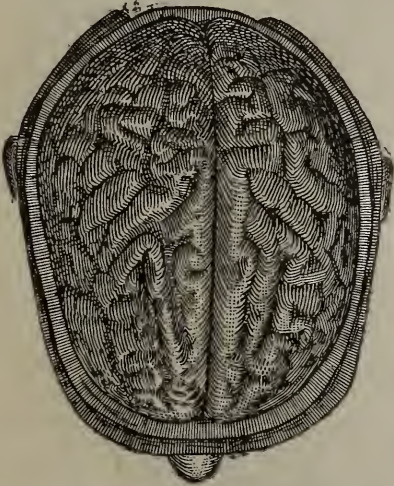
and visceral organs of the body. The sphenoid bone as it extends up touches the base of the front lobe and of the Ideal region, where it assumes the name of Somnolence. (See the profile view of the cranium.)

The upper portion of the middle lobe has been given the name of parietal, as it has a general correspondence with the parietal bones, while the occipital lobe has a general correspondence in position with the occipital bone, as will be seen by comparing the plan of the brain seen in profile with the engraving of the cranium.

The *plan* of the brain is given, instead of an engraving of the actual convoluted surface, to simplify the study to the learner. An examination of the brain itself or of a good model offers at first sight such a vague and irregular mass of convolutions, differing so much in different brains, that any systematic arrangement would seem impossible. But by studying the subject more extensively and considering the structure of the simpler brains of animals, in which the complexity of the human brain is reduced to simpler forms, a mode of grouping and classifying the convolutions has been adopted by anatomists which is illustrated by the engraving, in which we see, not the numerous convolutions of a well developed human brain, but the groups in which they have been arranged by the aid of comparative anatomy.

The front lobe is grouped into the superior, middle, and inferior convolutions, or groups of convolutions, and the ascending frontal; but the inspection of a brain would show an irregularity of forms in which a casual observer would be puzzled to trace this arrangement.

The appearance of the brain, divested of its membranes, when we look upon its superior surface, is shown in the annexed engraving, in which it is presented as it lies in the head when the cranium and membranes are removed which form the rim of the figure. The front lobe is the upper portion, and the outline of the nose is just visible. In the full exposition of this subject hereafter in a larger work, I propose to show the exact seats of the various functions in the convolutions, which are much more irregular than the angular figures we make on the surface of the head to show the average positions of organs. Of course no intelligent

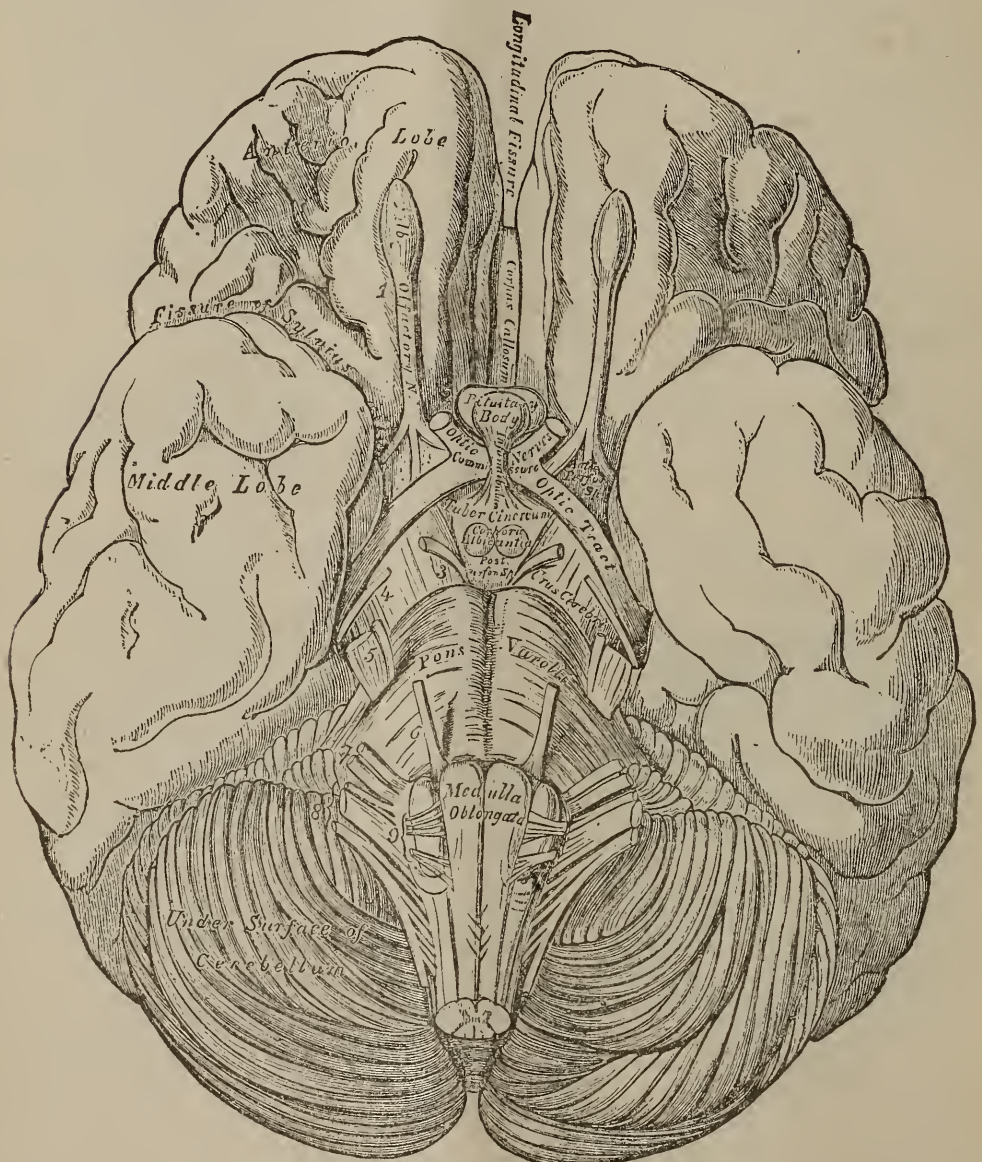


person supposes the psychological maps and busts of the organs to be representations of the brain, or anything more than approximations to the true interior organology, which, however, do not lead to any great error, as adjacent portions of convolutions have very analogous functions.

When we place the brain on its upper surface and inspect the bottom, we observe at the back the cerebellum, which dips into the

neck, the middle lobe, which is over the ears and the side face, and the front lobe, which rests over the eyes.

We observe posteriorly the medulla oblongata, on the face of which we may observe the crossing of the fibres, and on the side of which we observe the origins of many nerves. Above the medulla we observe the pons Varolii, just above which we observe the fibres ascending to each hemisphere under the name of *crus cerebri*, or thigh of the cerebrum. Next we see the optic nerves crossing on the median line, the olfactory nerve, running under the front lobe, which is separated by the fissure of Sylvius from the middle lobe. There is also a glimpse of the corpus callosum at its anterior end, obtained by pulling the front lobes apart at the median line.

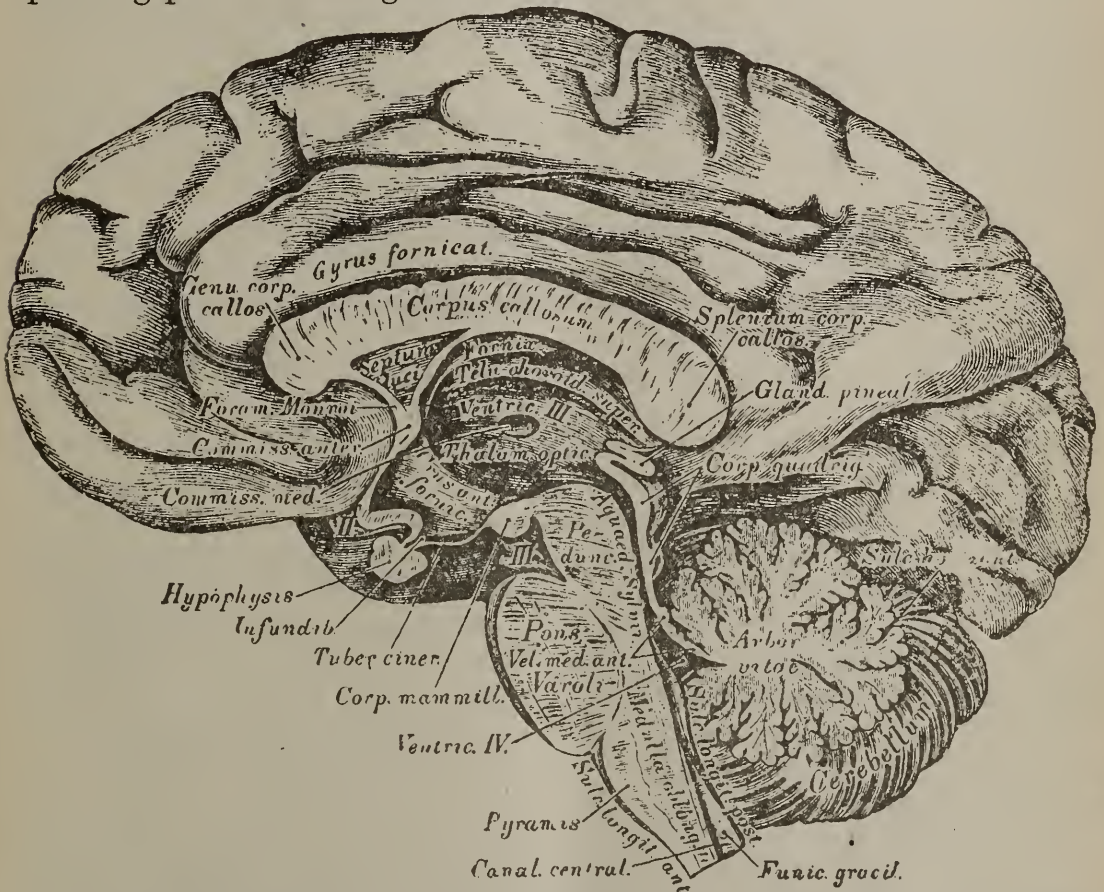


Let us next cut through the head exactly on the median line, dividing the right and left hemispheres, and look at the inner face of the right hemisphere. We observe that it has convolutions, just like the exterior surface, which do not join across the median line, but are separated from those of the left hemisphere by a firm membrane

(an extension of the dura mater or principal investing membrane) called the falx, which is removed, leaving the convolutions in view.

The reader will observe that it is only in the lower portion of the engraving that he sees any surfaces produced by cutting to separate the right and left halves of the brain. It is by these structures which are here divided that the right and left halves are connected, so that the whole brain is adapted to acting in a unitary manner.

The first section we encounter as we pass down is that of the *corpus callosum*, a body of white fibre firmer than the external surface of the brain, and therefore called the corpus callosum or callous body, which consists of white nerve fibres gathered in from nearly all parts of the brain on each side and crossing the median line. We may regard it as a mass of representative fibres rooted in the soft substance of the convolutions or gray matter of the brain generally, and thus connecting across the median line the corresponding parts of the right and left brain.



It must be borne in mind that the brain like the body is double, and that every organ is fully developed in each brain, so that no amount of injury or paralysis of organs would deprive us of any faculty, unless corresponding parts were destroyed in each hemisphere.

The left brain governs the right half of the body, and the right brain governs the left half, the connecting fibres having their crossing (called decussation) in the spinal cord. Hence the left brain is usually more fully developed in the occipital and basilar regions than the right, in right handed people, as may frequently be detected by


a careful examination of the head, or an inspection of the interior of the skull. The left brain, also, seems to have a general ascendancy over the right; so that paralysis of speech is most generally produced by disease in the region of language on the left side.

Whatever occurs on one side of the body is in relation to the opposite side of the head. Paralysis, if not dependent on the spinal cord, is dependent on the basilar region of the opposite side of the brain; and conditions of the right eye affect the lower margin of the left front lobe, in which the perceptive organs are situated.

If we thrust our fingers into the brain immediately under the corpus callosum, pushing away the delicate little structure called the *septum lucidum* (or translucent septum), and pressing down the fornix (which is a thin, horizontal nerve membrane) we find that our fingers enter a cavity by pressing its walls apart, of which the corpus callosum is the vault or roof,—a cavity which may be explored back and forth, far into the interior of the occipital lobe, within an inch of the surface, and far into the front lobe, near the surface of the frontal convolutions, as well as downwards and forwards into the bottom of the middle lobe (the part called temporo-sphenoidal). These extensions of this great cavity or ventricle are called the anterior and posterior horns (*cornua*) and the descending horn (*cornu*).

Their importance arises from the fact that in these ventricles of the right and left sides of the brain a watery fluid, effused from the blood, called serum, exists, which also extends downward along the spinal cord, and which has to do with the pressure and equilibrium of the various parts. When there is a strong pressure of blood to the brain on account of its unusual activity, especially in the activity of the emotions, the serum of the ventricles and also in the substance of the brain is absorbed, and the brain acquires a more compact texture, which is found in all persons of strong mentality, the brain being hardened by exercise, as well as the muscles. But when the action of the brain is feeble, and the blood in an impoverished condition, there is a greater tendency to the exudation of fluid; the substance of the brain is thereby softened, and serum, to the extent of one or more ounces, is frequently found in the ventricles, especially when the brain is much impaired by disease of its substance. In some cases of hydrocephalus pints of serum are effused, distending the brain and head enormously, and in many cases of insanity the ventricles and membranes of the brain are distended with serum. "Pritchard on Insanity" speaks of this distention of the ventricles, which were "very full of serum" in twenty-nine out of a hundred cases, and "in twenty-three ready to burst," and "in ten among twenty-four melancholics astonishingly distended." Dr. Spurzheim dissected a case of hydrocephalus, a child of eighteen months, with two and a half pounds of water in the membranes of the brain; and James Cardinal, who died at the age of thirty years in London, had a pint of water in the lateral ventricles, and about nine pints between the brain and its membranes.

BUSINESS DEPARTMENT.

 The first two numbers of the JOURNAL were unavoidably delayed. The May number will appear in advance of the month.

The BUSINESS DEPARTMENT of the Journal deserves the attention of all its readers, as it will be devoted to matters of general interest and real value. The treatment of the opium habit by Dr. Hoffman is original and successful. Dr. Hoffman is one of the most gifted members of the medical profession. The electric apparatus of D. H. Fitch is that which I have found the most useful and satisfactory in my own practice. Mr. Fitch has recently perfected certain improvements in the Galvanic Battery, which enables him to furnish the best and cheapest which has ever been offered by any manufacturer. The *American Spectator*, edited by Dr. B. O. Flower, is conducted with ability and good taste, making an interesting family paper, containing valuable hygienic and medical instruction, at a remarkably low price. It is destined to have a very extensive circulation. I have written several essays in commendation of the treatment of disease by oxygen gas, and its three compounds, nitrous oxide, per-oxide and ozone. What is needed for its general introduction is a convenient portable apparatus. This is now furnished by Dr. B. M. Lawrence, at Hartford, Connecticut. A line addressed to him will procure the necessary information in his pamphlet on that subject. He can be consulted free of charge.

Dr. W. F. Richardson of 875 Washington Street is one of the most successful practitioners we have, as any one will realize who employs him. Without specifying his numerous cases I would merely mention that he has recently cured in a single treatment an obstinate case of chronic disease which had baffled the best physicians of Boston and Lowell.

Dr. K. MEYENBERG, who is the Boston agent for Oxygen Treatment, is a most honorable, modest, and unselfish gentleman, whose superior natural powers as a magnetic healer have been demonstrated during eighteen years' practice in Washington City. Some of his cures have been truly marvelous. He has recently located in Boston as a magnetic physician.

College of Therapeutics.

The large amount of scientific and therapeutic knowledge developed by recent discoveries, but not yet admitted into the slow-moving medical colleges, renders it important to all young men of liberal minds — to all who aim at the highest rank in their profession — to all who are strictly conscientious and faithful in the discharge of their duties to patients under their care, to have an institution in which their education can be completed by a preliminary or a post-graduate course of instruction.

The amount of practically useful knowledge of the healing art which is absolutely excluded from the curriculum of old style medical colleges is greater than all they teach — not greater than the adjunct sciences and learning of a medical course which burden the mind to the exclusion of much useful therapeutic knowledge, but greater than

all the curative resources embodied in their instruction.

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Therapeutic Sarcognomy, a science often demonstrated and endorsed by able physicians, gives the anatomy not of the physical structure, but of the vital forces of the body and soul as located in every portion of the constitution — a science vastly more important than physical anatomy, as the anatomy of life is more important than the anatomy of death. Sarcognomy is the true basis of medical practice, while anatomy is the basis only of operative surgery and obstetrics.

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In addition to the above instruction, special attention will be given to the science and art of Psychometry — the most important addition in modern times to the practice of medicine, as it gives the physician the most perfect diagnosis of disease that is attainable, and the power of extending his practice successfully to patients at any distance. The methods of treatment used by spiritual mediums and "mind cure" practitioners will also be philosophically explained.

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The sentiments of those who have attended these courses of instruction during the last eight years were concisely expressed in the following statement, which was unanimously signed and presented to Dr. Buchanan by those attending his last course in Boston.

"The undersigned, attendant upon the seventh session of the College of Therapeutics, have been delighted with the profound and wonderful instructions received, and as it is the duty of all who become acquainted with new truths of great importance to the world, to assist in their diffusion, we offer our free and grateful testimony in the following resolutions:

"*Resolved*, That the lectures and experiments of Prof. Buchanan have not only clearly taught, but absolutely demonstrated, the science of Sarcognomy, by experiments in which we were personally engaged, and in which we cannot possibly have been mistaken.

"*Resolved*, That we regard Sarcognomy as the most important addition ever made to physiological science by any individual, and as the basis of the only possible scientific system of Electro-Therapeutics, the system which we have seen demonstrated in all its details by Prof. Buchanan, producing results which we could not have believed without witnessing the demonstration.

"*Resolved*, That Therapeutic Sarcognomy is a system of science of the highest importance, alike to the magnetic healer, to the electro-therapist, and to the medical practitioner, — giving great advantages to those who thoroughly understand it, and destined to carry the fame of its discoverer to the remotest future ages."

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
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
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BOSTON, MAY, 1887.

No. 4.

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A Marvellous Discovery in Education will appear in the June number.

Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in craniology. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or *legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. I.

MAY, 1887.

No. 4.

The Prophetic Faculty: War and Peace.

IN our last issue, the psychometric faculty of prophecy was illustrated by predictions of peace, while generals, statesmen, and editors were promising a gigantic war. In this number the reader will find a grand prediction of war, while statesmen and states were anticipating peace, and a southern statesman, even upon the brink of war, offered to drink all the blood that would be shed.

The strength of the warlike spirit and prediction at the time psychometry was prophesying peace was conspicuous even as late as the ninth of March, when the London correspondent of the *Sun* wrote as follows :

“An eminent Russian general with whom I have talked believes the plan of Russian attack on Austria is fully developed. Galicia is to be the battleground between the two countries. Russia will enter the province without trouble, as there is nothing to hinder her. Then she will make a dash to secure the important strategic railroad which runs parallel with the Galician frontier, and seek to drive the Austrians over the Carpathians.

“That Galicia will witness the first fighting is generally admitted, as also that the possession of the strategic railroad, running as it does just at the rear of the Austrian positions, would be the most vital question. It may be interesting to say that military men of whatever nationality look upon an early war as a certain thing. They are not content to say they believe war is coming; they are absolutely positive of it, and each little officer has his own personal way of conclusively proving that this sort of peace cannot go on any longer.

“Meanwhile there are lots of straws floating about this week, which indicate that international winds are still blowing toward war. From Russian Poland there is reported an interruption in all kinds of business, owing to the war scare. Manufacturers refuse to accept orders from private persons, and financial institutions have still further weakened business by reducing their credit to a minimum. A letter from St. Petersburg tells of the tremendous enthusiasm of the troops at the review by the Czar on last Saturday, of the wild cheering for his imperial Majesty, of the loud and strident whistles audible above the roar of the cannon with which the officers command their men, and of the general blending of barbaric fierceness and courage with modern discipline and fighting improvements.

"In Vienna the troops are hard at work practising with the Numannlicher repeating rifle, with which all have been provided. The Sunday observance act, usually rigorously enforced, has been suspended, that the government orders for military supplies may be completed two weeks earlier than contracted for.

"The business of the Hotchkiss gun-making concern is shown to have increased one hundred per cent with the war scare, and the eagerness to secure the stock, which now stands at thirty per cent premium, shows a conviction among monied men. The capital has been subscribed fifteen times over."

The persistent prediction of peace was speedily fulfilled. March 12 my statement was sent to the press, and March 22 Bismarck said to Prince Rudolph of Austria that "*peace is assured to Europe for 1887,*" and newspaper correspondents announce that the war alarm is over. Mr. Frederick Harrison, who is travelling on foot in France, writes that he has found no one who desires war, and that the people are not even thinking of it.

What is the popular judgment, or even the judgment of popular leaders worth upon any great question? The masses of mankind have their judgments enmeshed and inwoven in a web of mechanical habituality, compelling them to believe that what is and has been must continue to be in the future, thus limiting their conceptions to the commonplace. Their leaders do not rise to nobler conceptions, for if they did not sympathize with the popular, commonplace conceptions and prejudices they would not be leaders.

"We deem it safe to assert," says Mrs. Emma Hardinge Britten in her most valuable and interesting "*History of Modern Spiritualism,*" "from opinions formed upon an extensive and intimate knowledge of both North and South, and a general understanding of the politics and parties in both sections, that any settlement of the questions between them by the sword was never deliberately contemplated, and that the outbreak, no less than the magnitude and length of the mighty struggle, was all, humanly speaking, forced on by the logic of events, rather than through the preconcerted action of either section of the country. We say this much to demonstrate the truly prophetic character of many of the visions and communications which circulated amongst the Spiritualists prior to the opening of the war."

Not only was it prophesied by the Quaker Joseph Hoag thirty years in advance, but more fully prophesied from the spirit world by the spirit of Gen. Washington, and again most eloquently predicted through the lips of Mrs. E. Hardinge Britten in 1860. Yet who among all the leaders of the people knew anything of these warnings, or was sufficiently enlightened to have paid them any respect? The petition of 15,000 Spiritualists was treated with contemptuous ridicule by the American Senate, and even the demonstrable invention of Morse was subjected to ridicule in Congress. Congressmen stand on no higher moral plane than the people who elect them, and it is the moral faculties that elevate men into the atmosphere of pure truth.

But ah ! could we have had a Congress and State Legislatures in 1860, composed of men sufficiently elevated in sentiment to realize the state of the nation and the terrible necessity of preserving the peace by conciliatory statesmanship, that four years of bloody horror and devastation might have been spared.

Will the time ever come when nations shall be guided by wisdom sufficient to avoid convulsions and calamities ? Not until there is sufficient intelligence and wisdom to appreciate the *science of man*, to understand the wondrous faculties of the human soul, to follow their guidance, and to listen to the wisdom of our ancestors as they speak to us from a higher world.

The prophecies to which I would call attention now, came from the upper world, and came unheeded and unproclaimed ! Great truths are always buried in silence, if possible, when they first arrive. It is probable that the grandest prophecies in their far-reaching scope will always come from such sources, and the grandest seers will be inspired. The grandest prophecy of the ultimate destiny and power of "Anthropology" came to me direct from an exalted source in the spirit world, and no human hand had aught to do with its production. But the human psychometric faculty has the same prophetic power in a more limited and more practical sphere. We have no reason to affirm that the wonderful personal prophecies of Cazotte on the brink of the French Revolution, stated in the "Manual of Psychometry," were at all dependent on spiritual agency.

The prophecy of our great American calamity, which purports to have come from the spirit of Gen. Washington, appears in a book published by Josiah Brigham in 1859, of which few of my readers have any knowledge. The messages were written by the hand of the famous medium, Joseph D. Stiles, between 1854 and 1857, at the house of Josiah Brigham in Quincy, Mass., and were published at Boston in 1859, in a large volume of 459 pages, entitled "Messages from the Spirit of John Quincy Adams." The medium was in an unconscious trance, and the handwriting was a fac-simile of that of John Quincy Adams. But other spirit communications are given, and that which purports to come from Washington was in a handwriting like his own, though not of so bold and intellectual a style. I quote the portion of his message which relates to the war of secession, as follows :

"The cities of Sodom and Gomorrah, when they had attained the summit of imperial wickedness and licentiousness, as the Bible informs us, fell from their high estate by the visitation of natural penalties, and the righteous judgments of an overruling Providence. The fall of Rome and other large cities proves to us that no individual or nation can disobey the irrevocable enactments of the Infinite Father, and escape the fixed penalties attached to such transgression !

"And can boasting, sinful America indulge in the flattering, delusive hope, that the heavy judgments which fell upon those ancient cities will be averted from her, whose guilt is equal, if not even greater than theirs ? Does she think that Cain-like, she can escape the vigilant, sleepless eye of that Divine Parent,

‘Whose voice is heard in the rolling thunders,
And whose might is seen in the forked lightnings,’

and that He will turn a deaf ear to the cry of ‘mortal agony,’ daily borne on the ‘four winds of Heaven’ to His throne of justice, from the almost broken hearts of His slavery-crushed children?

“Far from it; America can no more expect mercy in her prosperous wickedness, from the hand of Deity, than can the most degraded child of earth expect to enjoy equal happiness and bliss with the more refined and exalted intelligences of heaven. The Parent of all cares not for the unity or perpetuation of a family of States, where the prosperity or welfare of a single child of His is concerned.

“God, the eternal Father, has commissioned us, His ministers of truth and justice, to a great and important undertaking! He has invested us with power and authority to influence and guide the actions of mankind, and aid them in their struggles for right and truth. He has bade us arm ourselves with the weapons of love and justice, and hasten to the rescue of our struggling brother man. His call is imperative and binding, and we *must* and *WILL* obey!

“We are able to discern the period rapidly approximating when man will take up arms against his fellow-man, and go forth to contend with the enemies of Republican liberty, and to assert at the point of the bayonet those rights of which so large a portion of their fellow-creatures are deprived. Again will the soil of America be saturated with the blood of freedom-loving children, and her noble monuments, those sublime attestations of patriotic will and determination, will tremble, from base to summit, with the heavy roar of artillery, and the thunder of cannon. The trials of that internal war will far exceed those of the war of the Revolution, while the cause contended for will equal, if not excel, in sublimity and power, that for which the children of ’76 fought.

“But when the battle-smoke shall disappear, and the cannon’s fearful tones are heard no more, then will mankind more fully realize the blessings outflowing from the mighty struggle in which they so valiantly contended! No longer will their eyes meet with those bound in the chains of physical slavery, or their ears listen to the heavy sobs of the oppressed child of God. But o’er a land dedicated to the principles of impartial liberty the King of Day will rise and set, and hearts now oppressed with care and sorrow will rejoice in the blessings of uninterrupted freedom.

“In this eventful revolution, what the patriots of the past failed to accomplish their descendants will perform, with the timely assistance of invisible powers. By their sides the heavenly hosts will labor, imparting courage and fortitude in each hour of despondency, and urging them onward to a speedy and magnificent triumph. Deplored, as we do, the existence of slavery, and the means to be employed to purge it from America, yet our sympathies will culminate to the cause of right and justice, and give strength to those who seek to set the captive free, and crush the monster, Slavery. The picture which I have presented is, indeed, a hideous one. You may think that I speak with too much assurance when I thus boldly

prophecy the dissolution of the American Confederacy, and, through it, the destruction of that gigantic structure, human slavery! But this knowledge was not the result of a moment's or an hour's gleaning, but nearly half a century's existence in the seraph life. I have carefully watched my country's rising progress, and I am thoroughly convinced that it cannot always exist under the present Federal Constitution, and the pressure of that most terrible sin, slavery!"

Had the people of this country been sufficiently enlightened to investigate these messages fairly, they would have seen that there was sufficient evidence that this warning really came from Washington, and the pulpit would have enforced its solemn truths. But our destiny was fixed; Washington knew that his voice would not be heeded, and that war could not be prevented.

Again came the warning in 1860, through the lips of a more intellectual medium, more capable of expressing the bright thought of the higher world. Mrs. E. Hardinge Britten tells the story in her "History of American Spiritualism," pages 416-419. She refers to the stupid and criminal action of the Legislature of Alabama; and a similar piece of brutality has been recommended by a committee in the Pennsylvania Legislature recently. The following is quoted from the History.

THE ALABAMA LEGISLATURE AND THE SPIRITS—PROPHECY IN THE ALABAMA LEGISLATIVE HALLS—RETRIBUTION.

Sometime about the month of January, 1860, the Legislature of Alabama passed a bill declaring that any person or persons giving public spiritual manifestations in Alabama should be subject to a penalty of five hundred dollars.

We have given the substance, though not the exact wording of this edict, which was met by considerable opposition, not only on the part of great numbers of Spiritualists resident in the State, but also by the governor himself, who refused to give his sanction to the bill.

Mr. George Redman, the celebrated physical test medium, had just passed through the South, and remained long enough to create an immense interest throughout its length and breadth.

The author was already engaged to deliver a course of lectures in Mobile, and numerous invitations were sent to her from other parts of the State.

As Mrs. Hardinge's visit was anticipated at the very time when the bill above named was in agitation, its friends in the Legislature considered themselves much aggrieved by the governor's refusal to sanction its passage, and deeming either that he was suspiciously favorable to the cause it was designed to destroy, or that their own case would be aggravated by the advent of the expected lecturer, they passed their bill over the governor's veto, just twenty-four hours before the explosion anticipated on her arrival could take place.

On landing in Mobile, Mrs. Hardinge was greeted by a large and enthusiastic body of friends, but found herself precluded, by legislative wisdom, from expounding the sublime truths of immortality in a

city whose walls were placarded all over with bills announcing the arrival of Madame Leon, the celebrated "seeress and business clairvoyant, who would show the picture of your future husband, tell the successful numbers in lotteries, and enable any despairing lover to secure the affections of his heart's idol," etc. Side by side with these creditable but legalized exhibitions, were flaming announcements of "the humbug of Spiritualism exposed by Herr Marvel," with a long list of all the astonishing feats which "this only genuine living wizard" would display for the benefit of the pious State where angelic ministry might not be spoken of.

Mrs. Hardinge passed through Mobile, leaving many warm hearts behind her, who would fain have exchanged these profane caricatures for the glad tidings which beloved spirit friends were ready to dispense to the world.

In passing through the capital city, Montgomery, a detention occurred of some hours, in forming a railway connection *en route* for Macon, Georgia, when Mrs. Hardinge and some friends travelling in her company, were induced to while away the tedious time by visiting the State House. The Legislature was not sitting that day, and one of the party, a Spiritualist, remarked that they were even then standing in the very chamber from which the recent obnoxious enactment against their faith had issued.

The day was warm, soft, and clear. The sweet southern breeze stirred a few solitary pines which waved on the capitol hill, and the scene from the windows of the legislative hall was pleasant, tranquil, and suggestive of calm but sluggish peace.

At that period — January, 1860 — not an ominous murmur, not the faintest whisper, even, that the war spirit was abroad, and the legions of death and ruin were lighting their brands and sharpening their relentless swords to be drenched in the life-blood of millions, had made itself heard in the land.

The long cherished purposes of hate and fratricidal struggle were all shrouded in the depths of profound secrecy, and the whole southern country might have been represented in the scene of stillness and tranquility that lay outstretched before the eyes of the watchers, who stood in the State House of the capital city of Alabama, on that pleasant January afternoon.

There were present six persons besides the author, namely: Mr. and Mrs. Adams, of Tioga County, Pennsylvania; Mrs. Waters and her son, a Scotch lady and gentleman from Aberdeen; Mr. Halford, of New York City; and Mr. James, of Philadelphia. All but the mother and son from Scotland were acquainted with the author, and more or less sympathetic with her belief; all are now living, and willing to testify to what follows.

Suddenly Mrs. Hardinge became entranced, when the whole scene, laying outstretched before her eyes, appeared to become filled with long lines of glittering horse and foot soldiers, who, in martial pomp and military discipline, filed, rank after rank and regiment after regiment, through the streets of Montgomery, and then passed off into distance, and were lost to view.

Meantime the crash of military music seemed to thrill through the clairvoyant's ears, at first merely marking the tramp of the vast bodies of infantry with a joyous rhythm, but anon, as it died off in their receding march, wild, agonizing shrieks commingled with its tones, and the thundering roll of the drums seemed to be muffled by deep, low, but heart-rending groans, as of human sufferers in their last mortal agony.

At length all was still again; the last gleam of the muskets flashed in the sunlight and melted away in the dim horizon; the last echo of the strangely mingled music and agony ceased, and then, over the whole radiant landscape, there stole an advancing army of clouds, like a march of tall gray columns, reaching from earth to the skies, and filling the air with such a dense and hideous gloom that the whole scene became swallowed up in the thick, serried folds of mist. In the midst of these cloudy legions, the eye of the seeress could discern innumerable forms who seemed to shiver and bend, as if in the whirl of a hidden tempest, and flitted restlessly hither and thither, aimless and hopeless, apparently driven by some invisible power from nothing to nowhere.

And these mystic shadows, flitting about in the thick grayness, were unbodied souls; not like visitants from the bright summer land, nor yet beings resembling the dark, undeveloped "dwellers on the threshold," whom earthly crimes held bound near their former homes, but they seemed as if they were misty emanations of unripe human bodies, scarcely conscious of their state, yet living, actual individualities, once resident in mortal tenements, but torn from their sheltering envelope too soon, or too suddenly, to have acquired the strength and consistency of a fresh existence. And yet the numbers of these restless phantoms were legion, and their multitude seemed to be ever increasing, when, lo! this weird phantasmagoria too passed away, but not before the seeress had, with entranced lips, described to the listeners every feature of the scene she had witnessed.

Then the influence seemed to deepen upon her, and she pronounced words which the young Scotchman, Mr. Waters, a phonographic writer, transcribed upon the spot to the following effect:

"Woe, woe to thee, Alabama!

"Fair land of rest, thy peace shall depart, thy glory be shorn, and the proud bigots, tyrants, and cowards, who have driven God's angels back from thy cities, even in this chamber, have sealed thy doom, and their own together.

"Woe to thee, Alabama! Ere five drear years have fled, thou shalt sit as a widow, desolate.

"The staff from thy husband's hand shall be broken, the crown plucked from his head, the sceptre rent from his grasp.

"Thy sons shall be slain, thy legislators mocked and bound with the chains thou hast fastened on others.

"The blind ones, who have proscribed the spirits of love and comfort from ministry in thy homes, shall be spirits themselves, and ere those five years be passed, more spirits than bodies shall wander in the streets of Alabama, homeless, restless, and unripe, torn from their earthly tenements, and unfit for their heavenly ones; until thy grass-grown streets and thy moss-covered dwellings shall be the haunts of legions of unbodied souls, whom thy crimes shall have violently thrust into eternity!"

When this involuntary prophecy of evil import was read by the young scribe to the disenthralled medium, her own horror and regret at its utterance far exceeded that of any of her aghast listeners, not one of whom, any more than herself, attached to it any other meaning than an impression produced by temporary excitement and the sphere of the unholy legislative chamber.

How deeply significant this fearful prophecy became during the ensuing five years, all who were witnesses to its utterance, and many others, to whom it was communicated in that same year, can bear witness of.

Swept into the red gulf of all-consuming war, many of the unhappy gentlemen who had legislated against "the spirits in Alabama," became, during the ensuing five years, spirits themselves, and have doubtless realized the inestimable privileges which the communion they so rashly denounced on earth was calculated to afford to the inhabitants of the spheres.

In other respects, the fatal prophecy has been too literally fulfilled. Many a regiment of brave men have marched out of the city streets of Alabama, only to return as unbodied souls, and to behold the streets grass-grown and deserted, and the thresholds which their mortal feet might never again cross, overspread with the moss of corruption and decay.

Alabama has truly sat "as a widow, desolate." Her strength has been shorn, her beauty gone. No State has sent forth a greater number of brave and devoted victims to the war than Alabama; no Southern State has suffered more fearfully. May God and kind angels lift the war curse from her widowed head!

The following extract from a letter, written by Mr. Adams, one of the witnesses of the above scene, to the author, in 1864, from New York, during a temporary sojourn there, will carry its own comment on the fulfilment of the fatal prophecy:

"Now that my two poor boys are in daily danger of themselves becoming 'unbodied spirits,' Emma, I continually revert to that terrible prophecy of yours uttered in the assembly chamber at Montgomery. Heaven knows I was then so little prepared to expect war or any reasonable fulfilment of the doom, that I could only look to see some great pestilence, fire, or other sweeping calamity falling on poor Alabama. Last night, when I read in the *Herald* of the sweeping extermination that had visited those two fine Alabama regiments, I could not help going to Mrs. Adams's desk, where she keeps the copy that young Waters made us of your prophecy, and reading it aloud to the whole company.

"Our friend J. B., who was present, insisted upon seeing the date, and when he saw that it was January, 1860, they were all fairly aghast, and said if ever there was genuine prophecy it was contained in that paper."

Clearing away the fog.

AN esteemed correspondent writes, "For several years I have been a reader of some of the treatises you have published in the interest of progressive thought, and have found much to admire and reread; yet an occasional paragraph containing the formula of orthodox theology, with its dogma of God and Jesus, interwoven

into your sequences of argument, mystifies and perplexes my reason and judgment, and I indulge in much speculation regarding your exact position,—whether Christianity is to be vitalized and conserved by the discoverer of modern science, or the Bible dogmas and traditions reinterpreted to coincide with scientific method.”

I am not aware of having ever written anything that could make my position at all doubtful, nor do I see how doubts could arise in any one who attends carefully to my language, and does not indulge in drawing inferences therefrom which my language does not warrant. Upon this very question I have expressed myself fully in published lectures. I have never manifested any sympathy with the theology of the churches, have never failed to speak of it in terms of absolute denunciation, and see no reason why any one should suspect me of leaning in that direction.

As to the recognition of God to which my correspondent objects, I think science, as I understand it, sanctions the idea that the basic power of the universe is spiritual and not material; that spirit may evolve, create, and modify matter, but matter never originates spirit, though they have a continual interaction, which it is the function of scientists to investigate, in which investigation, anthropology, especially in its department of sarcognomy, is a long step of progress. My investigations have given me some additional evidence as to the Divine existence beyond what has been recorded, but do not sanction the personal anthropological conceptions of Deity, which bring the Divine within the conceptions of narrow and superstitious minds.

Having discarded the whole scheme of Christian theology, there is no reason why I should reject the fundamental principles of religion, which are at the basis of all religions, and which are sanctioned by the study of man's religious nature. The spirit of the Christian religion as it appeared among the founders of Christianity appears to me a more perfect expression of religion than I find in any other of the world's religions, more spiritual, devoted, loving, and heroic, more in accordance with the true religion which belongs to man's noblest faculties.

As for Jesus, I think the general opinion of historians and scholars as to his historic existence is correct, but whether the historic accounts are reliable or not I am entirely certain of his existence to-day as one of the most exalted beings in the spirit world,—the spirit of the Teacher who appeared in Palestine, whose principles and purposes are the same advocated by myself, and who like all the other exalted and ancient spirits is profoundly interested in human welfare and in the progress of spiritual science, and reformation of the *so-called* Christian Church. I have had sufficient psychometric perception at times to realize the *present* character of such beings as Jesus, Moses, St. John, John the Baptist, St. Peter, Confucius, Joan of Arc, and Gen. Washington, as well as many other admirable beings whose influence falls like dews upon many sympathetic souls.

I realize most profoundly and sadly the absence from all the high places of society of those nobler qualities which I recognize in the higher world, but I labor in the hope that when mankind have advanced into the light of anthropological science they shall become enlightened enough to sympathize with the supernal life in reverent love, and to organize a social condition here which will bring even the lowest classes into so satisfactory a condition that philosophizers will no longer have to wrestle with the problem of evil and explain the great mystery that a universe so full of the marks of a grandly benevolent purpose should still be marred and dishonored by human misery and degradation. It would be an unsolvable problem to-day did we not perceive through spiritual science the immense preponderance of good in the glorious plan of life of which this world shows only the beginning.

As an anthropologist, I cannot but esteem and cherish the religious element of human nature. Sincere worship is simply the most exalted love, and fills human life with nobility and benevolence; let those who can, worship the divine; let those who shrink from the thought of the Infinite, worship the most exalted beings they may conceive, and let those who cannot quite reach the exalted beings of the spirit world, worship their parents or children, or conjugal companions, — for worship is but unlimited love, — and they who recoil from humanity may perhaps find something to adore in the beauty and grandeur of nature on this globe, which every summer arrays in beauty, and in the grandeur of stellar worlds. From love and adoration come obedience, — which is the perfect life, for it is not slavery, but harmony and delight.

Profound science does not take away religion, as superficial or false science does, but develops a far nobler, holier, and more beneficent religion than any churches comprehend. It corresponds to that ideal religion which belongs to the higher realms of the spirit world, and which has sometimes appeared on earth in inspired mortals, and most often in women whose souls were devoted to love. That this religious sentiment appeared in the time of Jesus among inspired men, I believe, and their lives and sentiments have been to me an inspiration, enabling me to believe in the *practicability* of that which philosophy teaches concerning the religious life, which without those illustrious examples might have seemed an unattainable excellence in the present conditions of society.

I do not object to any worship of Jesus and his illustrious associate reformers, for true worship will lead to the imitation of their heroic lives. They were not divine, and were too heroically faithful to the truth to put forth any such false claims, nor could they in that dark age be profound in science, or correct in all their opinions, as they are now in a higher world. As they were on earth I honor them; as they are in heaven to-day I honor them far more. They silently invite us to reach that higher plane of life on which their beneficent influence and inspiration may be felt. Fortunate are they who reach that plane.

The Danger of Living Among Christians.

A QUESTION OF PEACE OR WAR.

It is seldom that any of the great questions of the time are treated from an ethical standpoint. Old opinions and old usages furnish the standpoint for our press writers, our politicians, and our clergy. The question of national defence has been under discussion for years, and Samuel J. Tilden, who was regarded by millions as the ablest of our statesmen, gave his whole mental power to urging its consideration upon the American people; but if this question has ever been seriously discussed from the ethical standpoint it has escaped my notice. The nearest approach to the ethical view was the suggestion of the *Boston Herald* that in putting on the full armor of national defence the effect might be to stimulate the haughty and warlike impulses of our people, and thus increase the danger of war, while a defenceless seacoast would tend to inspire prudence and moderation in our national government.

There is a great deal of truth in this view. We have a score of prominent politicians whose sentiments on international questions are too much like those of a bully in private life, and they have a dangerous amount of influence in public affairs.

Turning aside from these popular discussions, the JOURNAL OF MAN maintains the ethical standpoint for the consideration of such subjects; and its first suggestion would be, Why should the people of this country spend \$120,000,000 as a preparation for slaughtering our brethren the Christian population of Europe, the only people from whom any danger can be apprehended — our brethren in civilization and Christianity, our brethren too by the ties of blood?

Do they not all maintain the Christian religion (at least nominally) by all the power of their governments and public opinion? Would not our good people in visiting them or they in visiting us be invited to participate in the communion service which commemorates the martyred Teacher of the law of love? Are they not our brethren, the neighbors to whom the command applies, "Love thy neighbor as thyself"? Is this our Christian love, to spend a hundred and twenty millions for the assassination of our beloved brethren — avowedly for that purpose? It is needless to object to the word *assassination*, — wholesale murder by armies is substantially the same thing as separate murders by each individual of the army.

But, it is urged, we are in danger of invasion, and the bombardment of our cities. Does any one seriously believe that a powerful nation intent on peace — the strongest power in the world, the friend of all mankind, ready to submit any international question to arbitration — would be in danger of an unjust, lawless, causeless assault from the Christian nations of Europe, who have so much to lose and nothing to gain by war, and who have already, in their groaning, tax-burdened people, a sufficient reminder of the folly and criminality of war? They have not money for another war, which

would bring on the dangers of bankruptcy and the revolt of the oppressed masses.

It must be that this is seriously apprehended, or else that it is feared that the arrogant and bullying temper of our own people or our politicians may originate and exasperate international irritation to the insane extreme of war.

What a horrible theory is this! Is all the civilization, statesmanship, and Christianity of the leading nations of the earth incapable of withholding them from such gigantic crimes? Is Christendom the only dangerous portion of the world, where an honorable and peaceful nation cannot exist in safety?

The heathen nations are not a source of danger. If Christendom were annihilated to-morrow, there would be no occasion to speak of defending our coasts or building up a powerful navy. It is apparent, then—it is confessed—that it is very dangerous to live among these Christian nations, or in other words, it is very *dangerous to live among Christians*, as they are called! But do our statesmen or our clergy suggest this view? Do they recoil from war or inspire the people with thoughts of peace? Never! One of the conspicuous clergymen of England was the fiercest advocate of war with Russia. The fundamental principle of the Christianity of Jesus is dead in the so-called Christian church, except in that little fragment, the church of the Quakers, who, for their fidelity to the fundamental principle, were scourged and *hanged* in Boston by the *pious* predecessors of our present churches, until they were forbidden by the unsanctified monarch, Charles II. Has the old spirit died out? Look at the hostility to Theodore Parker—to spiritual investigation, even. See the scornful and hostile attitude of the descendant of Cotton Mather, Col. Higginson.

It may be a shocking proposition to say that it is dangerous to live among Christians, but it is a sober reality, to which I invite the attention of clergymen and moralists who wish to live up to their profession, and who have enough of the ethical faculty to realize the central principle of true Christianity.

If our statesmanship, religion, and education cannot protect us against such horrors, may we not justly say it is a false statesmanship, a false religion, and a false education? Indeed, our whole fabric of opinion and morals is fundamentally false, and the JOURNAL OF MAN goes to record as an indictment at the bar of heaven against the polished barbarism of modern society, against which we hear only a feeble and almost inaudible protest.

Boston has a highly respectable and *immensely perfunctory* Peace Society, amply endowed with names and numbers, of which our late postmaster was the president, and whose presidency was vastly more inefficient than his postmastership.

A peace society might possibly be established in Boston, if its best people could be roused, but the society that we have is little better than a piece of ornamental nomenclature. When there is anything to be done it understands how not to do it. When Mr. Gladstone had performed the most glorious act of his life in the

preservation of the peace of Europe against the fierce opposition of the turbulent element in England, an act which will make the brightest jewel in his crown of honor, there was an opportunity of sustaining him by American sympathy. The voice of Americans, if they cared aught for peace, should have been heard in Europe in commanding tones,—the voice of the people, the voice of Legislatures, the voice of the Federal government. An effort was made by half a dozen or less of enlightened gentlemen in Boston to have a fitting response emanate from this city. Dr. Miner and Hon. Stephen M. Allen realized its importance when I first suggested it, but on that occasion the Peace Society was a lifeless corpse. The society might have been waked up if Mr. Lowell, then returning from England, could have been induced to co-operate. He was approached on the subject, but would not respond,—he only said that he *desired rest*! Alas for the hollowness of American religion and philanthropy!

There is a nobler religion than that of American churches, a nobler statesmanship than that of Mr. Tilden (which is a good specimen of the popular sort), a nobler education than that of our American schools and colleges—an education, a statesmanship, and a religion which will wash the blood from the sword, bury the sword in the earth, and proclaim the fraternity of man in all the nations of the earth.

Ah! when shall the demand for the supremacy of the moral law be anything more than “the voice of one crying in the wilderness”? Is it not possible to have a protest against the barbarism of war from men of influence, who have sufficient mental power and strength of character to command the attention of the nation? When Elihu Burritt and Robert Dale Owen were alive I thought it might be possible, but it was not attempted. Is it possible now? Is all the genius and energy of the American people bound in fidelity to the Moloch of war? I do not believe it, and would invite correspondence from those who share this belief and wish to co-operate in such a movement.

We have to-day a practical subject of discussion: Shall we, the people of the United States, tax ourselves \$120,000,000 at once and an unknown amount hereafter, to place ourselves upon a par with the homicidal nations of Europe, and sanction by our example the infernalism in which they have lived from Cæsar to the Napoleonic period, or shall we endeavor to introduce a true civilization, lay aside the weapons of homicide, and urge by our powerful mediation the disarmament of Europe, relieving the oppressed millions from accumulating war debts, and from that infernalism of the soul which makes the duel still an established institution in France and even in German universities? Shall we move onward toward humane civilization, or cling to a surviving barbarism?

The measure now proposed is an abandonment of Divine law, and a practical pledge of this country to the infernalism of war. It is a declaration that we do not believe peace attainable at all, and that we indorse and seek to renew forever the blood-stained history of the past.

Is there not among our politicians who sustained the Blair Education bill some one whose voice may be heard in behalf of peace? Is Col. Ingersoll too much of a pessimist to believe that American moral power will be sufficient in time to calm the world's agitation? Let him espouse this cause, and he will find it more practical by far than riding down the ghosts of an effete theology. Let Henry George turn his attention to this question, and he will find in it even more than in the question of sovereignty over the land; for every acre on the globe, if confiscated to-day, would pay but a portion of the boundless cost of war. The blood alone that has incarnadined all lands is worth vastly more than the dead soil into which it has been poured. Let Dr. McGlynn, who has already entered on the perilous path of the reformer, look at this question in the light of religion and philanthropy, and he will find it more worthy of his attention than any other practicable reform, for it is practicable now and here to roll back the warlike policy from its approach to our national government.

Are not such questions as these worthy of the profound attention of such men as Rev. Dr. Miner, Rev. M. J. Savage, Rev. J. K. Applebee, and Rev. W. H. Thomas of Chicago? They are not theological dilettanti, but earnest thinkers. Should not every Universalist and every Quaker realize that it is time for them to stir when our nation's destiny is under discussion, and that their voices should be heard at Washington?

The proposition is made and sustained by the influence of Mr. Tilden, to place this country in the list of mail-clad warrior nations, and it is rather a fascinating proposition to those who entertain pessimistic ideas of man, and believe that all nations are ready to slay and rob when they have a good opportunity.

Capt. F. V. Greene, late of the U. S. engineering corps, appears as the advocate of American fortifications, and at the Massachusetts Reform Club he presented his views substantially as follows: The United States have 3,000 miles of Atlantic and Gulf coast, 2,200 on the lakes, and 1,200 on the Pacific, and have cities on these coasts aggregating a wealth of \$6,000,000,000—all exposed to a hostile fleet, which could in a short time destroy everything within cannon-shot from the water, and drive five millions of people from their city homes. The fortification board estimates \$120,000,000 as the sum necessary to supply cannon and forts for protection, which is but two per cent upon the amount of property protected.

This is a very satisfactory statement of the case from the average standpoint, which is not the ethical. But in the first place I consider it morally sure that this country will never have a foreign war if it models its national policy on the Divine law; and secondly, whenever war is foreseen as probable in consequence of an intolerable spirit of aggression and the refusal of the hostile party to submit to arbitration, a sufficient number of cannon can be cast and placed on floating batteries or behind iron walls to protect every endangered point. It would be necessary only to know that our foundries were adequate to the task; and the fact that such an

armament was preparing would be a sufficient warning to avert a hostile movement. Yet the costly steel cannon, which require such enormous appropriations to prepare for their manufacture on a large scale, are not absolutely necessary. It has been shown by recent experiments that dynamite shells of 150 pounds can be thrown two miles and a quarter by air pressure or steam pressure from light, slender-built cannon, or steel tubes of unusual length, which may be enlarged to compete with the most formidable artillery. A single steel-clad vessel of the Monitor type with such an armament could destroy a squadron.

But let arbitration be known as our fixed national policy — let us secure also the co-operation of other nations pledged to the arbitration policy, and war would be almost an impossibility.

Capt. Greene's exposition of the necessity of coast defence was clear and forcible, but his concluding remarks gave a glimpse of peaceful purposes. "He supplemented his speech by remarking that the United States will probably be called on before long to be the arbitrator between the nations of Europe. The latter cannot stand the financial strain much longer, and inside of twenty years we shall probably be the equal in population and wealth of any two, if not three, nations of Europe, and to us will be referred all their disputes for settlement. When we become the referees of the world we must have the force behind us, so that when we give a decision we shall be able to enforce it; and this can only be adequately effected by a perfect system of coast defences."

Commander Burke of the U. S. Navy, who followed Capt. Greene "thought that if the Irish question be settled satisfactorily, there will be no danger of a war with England unless we desire war. He had been advised that the English people, Great Britain and her colonies, look to the Americans to assist them in case of war with any foreign powers, and there is a strong sentiment of friendship for the American people for that reason, if for no other. He believed that the use of high explosives, by which war could be rendered more dangerous, would result in reducing the probability of war."

Certainly if the United States would lead in a pacific policy, Great Britain, under Gladstone, would unite in the movement, and arbitration would ere long become the policy of the world, and would not long be the established policy before disarmament would follow and the sword be buried forever.

Legislative Quackery, Ignorance, and Blindness to the Future.

IN Iowa, by the management of a medical clique, a law has been juggled through the Legislature, under which the founders of Christianity would have been criminals, and prolonged imprisonment might have been as effective as crucifixion. That any class of men could have been mean enough and shameless enough to ask for such a law is a sad commentary on the demoralizing influence of medical

schools, from which they derived their inspiration ; and that any legislative body could have yielded to the demand is another illustration of the well known corruption of political life.

The Iowa papers state that Mrs. Post, of McGregor, Iowa, has been twice arrested, convicted, and fined fifty dollars and costs for praying with the sick and curing them. European tyranny is eclipsed in Iowa. The old world is freer than the new, if the medical clique are allowed to rule. G. Milner Stephen performs his miraculous cures in London with honor, and Dorothea Trudell had her house of cure by prayer in Switzerland, which has been made famous in religious literature. All over Europe the people enjoy a freedom in the choice of their physicians which has been prohibited in Iowa.

The Legislature of Maine which adjourned March 17 was induced, by the newspaper comments on two bogus institutions which had been chartered some years ago, to depart from their settled policy and pass a law prepared by the medical clique, but not quite as stringent as that of Iowa. Gov. Bodwell, however, vetoed the bill, pointing out its objectionable features, and the Senate, which had passed it unanimously, after being enlightened by the governor rejected it by a nearly two thirds majority, showing how thoughtlessly a great deal of our legislation is effected.

Under the laws which the colleges and their clique seek to establish, Priessnitz could never have introduced hydropathy, Pasteur could not have inoculated for hydrophobia without danger of imprisonment, and the great American Medical Reformation, which abolished the lancet and mercurial practice, and which is now represented by seven colleges, would have been strangled at its birth, for its primitive origin was outside of college authority. There are other great ideas, great discoveries, great reforms, not yet strong enough to be embodied in colleges, which medical legislation is designed to suppress, to enforce a creedal uniformity.

Another piece of legislative quackery is revealed in the action of Congress as stated in the following paragraph concerning "a new bureau."

"One of the acts of the retiring Congress has not been noted so far, but, though not a large item in itself, it is the entering wedge of subsequent legislation which will be of the highest importance to the country. It is the item in the legislative appropriation bill which allows of the expenditure of \$10,000 by the bureau of labor "for the collection of statistics of and relating to marriage and divorce in the several states and territories, and in the District of Columbia." This gives the opportunity, which has heretofore not existed, to obtain reasonably accurate statistics of what is going on as concerns the integrity of the family throughout the whole country. This will be a department under Col. Wright, in the work of the bureau of labor, and is one of the results of persistent work which the National Divorce League has done, under the direction of its secretary, Rev. S. W. Dike. Col. Wright has already formulated plans which are likely to make this new branch of the labor bureau the channel for one of the most valuable reports which have yet come from his hands.

It will be the gathering of facts whose study will suggest wise legislation in the future."

It may not be absolutely unconstitutional for Congress to collect such statistics, but it is contrary to the spirit of the constitution. Congress has nothing whatever to do with such social questions, which are exclusively matters of state legislation. It has allowed itself to be made a cat's paw by the National Divorce League for its retrogressive policy. The welfare of society is deeply concerned in breaking up all unhappy, discordant marriages, which are simply nurseries of misery and crime. Every generous sentiment should prompt us to go to the relief of the large number of women who suffer in secret from tyranny and brutality, while from poverty, timidity, helplessness, and a dread of publicity or censure, they endure their wrongs in silence, and continue to bear children cursed from their conception with intemperance and brutality. And when they seek to escape, a barbarian law comes in to give the brutal husband the ownership of their offspring; and thus they are bound fast as galley slaves in their unhappy position.

The Legislature of Massachusetts had the opportunity of redressing this wrong at their present session; but, like other masculine legislatures in the past, they were deaf to the voice of mercy, and the press quietly reports (March 18) that "Inexpedient was reported by the House judiciary committee on equalizing the respective rights of husband and wife in relation to their minor children, and on equalizing their interest in each other's property."

The ladies who are so active in behalf of woman suffrage might have taken more interest in this vital question, which was so easily disposed of. A great wrong remains unredressed.

The barbarous policy of the church of Rome, which has been finally abolished even in Catholic France, where divorce is now permitted, our clerical bigots would revive in this country, as if it were the business of the state to encourage or compel the propagation of the worthless and criminal classes!

It is not the interest of the state to encourage human multiplication at all, for it is already too powerful and progressive. It is the public interest to check all propagation but that of good citizens, and to protect all women from enforced maternity, whether enforced under legal powers or by the arts of seduction and libertinism.

Prostitution, in the light of political economy, is far less of an evil than the enforced maternity of wretched and discordant families, which becomes the fountain of an endless flow of crime, while prostitution shows its evils only in the parties immediately concerned, and effectually purifies society in time by arresting the propagation of its most worthless members. In the same manner it may be said that some epidemics are an advantage to society, by cutting off the feeble and worthless constitutions so as to leave a better race. Any one who recollects the history of the Jukes family, and the number of criminals infesting society who were descendants of one depraved pair, will not believe that such a propagation of crime should be permitted. The worthless class should not be allowed to marry,

and the criminals whom the state finds it necessary to confine in the penitentiary should be permanently deprived of the power of parentage.

Few ever reflect upon the necessary consequences of the growth of population. The great wars, famines, and pestilences as in the past will not be able to keep down population, and where it has free course under favorable circumstances it doubles in twenty-five or thirty years. In two centuries more we shall begin to feel a terrible pressure, and that pressure will be aggravated by the exhaustion of coal mines, of petroleum, of gas, and of forests. In Great Britain alone 120,000,000 tons of coal are annually mined.

It may be safely assumed that one thousand to the square mile is about the limit of population of the world, a limit at which population must be arrested. Massachusetts is already within less than a century of its utmost possible limit. It has at this time about 250 to the square mile, and at the American rate of growth it would reach its utmost limit by the year 1950, and begin to realize the crush and crisis of a crowded population, which must either cease to grow or encounter the horrors of famine and social convulsions arising from the struggle for life, or the calamities arising from unfortunate seasons which in China and India have in our own time hurried millions into their graves.

If Massachusetts is within sixty years of this collision with destiny, other countries are still nearer the dead line of the coming century. Italy is parallel with Massachusetts and Rhode Island, but Great Britain and Ireland are considerably further advanced. British India and the Netherlands are still further advanced, and half a century, if they had the American ratio of growth, would bring them to their limit, while Belgium's progress would be arrested in thirty years.

A wise statesmanship would not seek to hurry mankind on to this great crisis, the results of which have never been foreseen or provided for, but would realize that the greater the amount of inferior and demoralized population the more terrible must that crisis be when it comes—a crisis which can be safely borne only by elevating the entire population to a higher condition than any nation has ever heretofore attained.

Calculate as we may, the crisis must come, as certainly as death comes to each individual; and whether our social system can bear the strain of such conditions is beyond human ken. Look even two centuries ahead, and what do we see? At that time the prolific energy of the people of this republic, if continued as it has been in the past, will give us more than twice the estimated population of the entire globe at present—more than three thousand millions.

It is possible that our vast territory (including Alaska) of three million, six hundred thousand square miles may, with the greatly improved agriculture of the future, maintain such a population, especially if relieved by overflow to the north and south.

If the evil elements at work to-day predominate in our population, which retrogressive legislation would promote, it will be a time of

calamity and social convulsions; but if the benevolent and enlightening influences now at work predominate (as we may hope), two centuries hence will bring us to a consummation of prosperity, enlightenment, and happiness, of which the pessimistic and sceptical thinkers of to-day have no conception. A thorough comprehension of the science of man will lead us in the path of enlightened progress.

Evils that need Attention.

THE public mind has been greatly stirred upon the subject of monopolies and legislative abuses; but there are some glaring evils, which a short statute might suppress, that are flourishing unchecked.

Speculative dealers in the necessities of life have learned how to build colossal fortunes by extortion from the entire nation, and the nation submits quietly because gambling competition is the fashion. The late Charles Partridge endeavored to show up these evils and have them suppressed. We need another Partridge to complete the work he undertook.

A despatch to the *Boston Herald*, March 5, shows how the game has been played in Chicago on the pork market:

“‘Phil Armour must have been getting ready for this break for three months,’ said a member of the board of trade to-day. ‘Since September last he has visited nearly every large city in the country. He knows from observation where all the pork is located, and, having cornered it, his southern trip was a scheme to throw his enemies off the scent, and enable his brokers to quietly strengthen the corner. His profits and Plankinton’s cannot be less than \$3,000,000.’

“But if Armour and his old Milwaukee side partner have made money, so have hundreds of others here. A messenger boy in the board of trade drew \$100 from a savings bank on Monday last at 11 o’clock and margined 100 barrels of pork. To-day the lad deposited \$1,000, and has \$300 for speculation next week.

“Those poor shorts who are expecting to have pork to-day to make their settlement, paid \$21. Anything less was scouted. ‘You will have to pay \$25 next Saturday night,’ was all the comfort afforded.

“An advance of 2 cents a bushel in wheat was also scored by the bulls to-day. The explanation is that the several big wheat syndicates encouraged by the action of pork have made an alliance. The talk at the hotels to-night is that Armour has started in to buy wheat.”

We have laws that forbid boycotting, and they are enforced in New York and New Haven by two recent decisions. Financial extortion is an equal crime, and needs a law for its suppression. Why is the metropolitan press silent? Have the syndicates too much influence? Will editors who read these lines speak out?

In the last *North American Review*, James F. Hudson, in an essay on “Modern Feudalism,” says:—

"The conquest of all departments of industry by the power of combination has just begun. But the mere beginning has imposed unwarrantable taxes on the fuel, light, and food of the masses. It has built up vast fortunes for the combining classes, drawn from the slender means of millions. It has added an immense stimulant to the process, already too active, of making the rich richer and the poor poorer. The tendency in this direction is shown by the arguments with which the press has teemed for the past two months, that the process of combination is a necessary feature of industrial growth, and that the competition which fixes the profits of every ordinary trader, investor or mechanic, must be abolished for the benefit of great corporations, while kept in full force against the masses of producers and consumers, between whom the barriers of these combinations are interposed."

What is Intellectual Greatness ?

A large amount of that which the world calls greatness is nothing more than vigorous and brilliant commonplace. Taine, who is the most splendid writer upon Bonaparte, ascribes to him intellectual greatness, but it was greatness on a common plane — the plane of animal life. He had a grand comprehension of physical and social forces, of everything upon the selfish plane, for he was absolutely selfish, but of nothing that belongs to the higher life of man, to the civilization of coming centuries. To him Fulton was a visionary and so was Gall. It was not in his intellectual range to see the steamships that change the world's commerce, and the cerebral discoveries that are destined to revolutionize all philosophy.

The pulpit orator, Beecher, who has just passed away, was estimated by many as intellectually great; but Mr. Beecher never took the position of independence that any great thinker must have occupied. He never moved beyond the sphere of popularity. He never led men but where they were already disposed to go. Upon the great question of the return of the spirit, one of the most important and fundamental of all religious questions, Mr. Beecher was silent. That silence was infidelity to truth, for Mr. Beecher was not ignorant of the truth he concealed. Nor was he faithful to any true ideal of religion. With his princely salary he accomplished less than other men, living upon a salary he would have scorned. He lived for self—he spent thousands of dollars on finger rings, and a hundred thousand on a fancy farm, but little if anything to make the world better.

The *Boston Herald* estimates very fairly his intellectual status, saying: "He spoke easily. His stories were well told, his points well put. He invested people with a new atmosphere, but he did not set them to thinking, and can hardly be called a thinker himself. Much as he has done to forward the vital interests of humanity, he has contributed nothing to the vital thinking of his generation. The secret of his power is the wonderful combination of animalism,

with a certain bright way of stating the thoughts which are more or less in the minds of all men. Few preachers have lived with their eyes and ears more open to the world, and few have better understood the art of putting things. Mr. Beecher knew supremely well two persons — himself and the man next to him. In interesting the man next to him he interested the multitude. He had in a great degree the same qualities which made Norman McLeod the foremost preacher of his day in the Scotch pulpit. Such a man lives too much on the surface to exhaust himself. He has only to keep within the sphere of commonplace to interest people as long as he lives . . . Mr. Beecher lived on the surface of things. He never got far below the surface. If he ever was profound it was only for a moment at a time . . . His work was to illustrate the ideas which were operative in the world at the time, not to originate or formulate them."

This is a just estimate. Brilliant commonplace is not greatness, but the man who is thoroughly commonplace in his conceptions, who expresses well and forcibly what his hearers think, is the one to win applause and popularity. Had Beecher been a great thinker, a church of moderate size would have held his followers. But he was not and thinkers knew it. The Rev. George L. Perin, of the Shawmut Universalist Church, Boston, said of Beecher, "As we have tried to analyze the influence of his address we have said to ourselves, 'There was nothing new in that, for I have thought the same thing a thousand times myself;' and yet at the same time everything *seemed* new, and we have gone away thinking better of ourselves because he taught us to see what we were able to think but had not been able to express. He had the remarkable faculty of dressing up the things that everybody was thinking, and making us see that they were worth thinking. And there was something contagious about his wonderful faith in human nature. He believed in the divinity of man and made others believe in it." In other words, he added much to the sentiment of his hearer, but little to his thought. This was greatness of character and personal power, but not intellectual greatness. Beecher was a great man, but not a great thinker. The great thinker overwhelms his hearers with new and strange thought. The multitude, fixed in habit, reject it all. Clear and dispassionate thinkers feel that they cannot reject it, but it is too new even to them to elicit their enthusiasm. They sympathize with him only so far as they had previously cherished similar thoughts.

Hence we see it is ordained that the teacher of great truths must struggle against great opposition; and in proportion to his resistance by his contemporaries is the grandeur of his reception by posterity; in proportion to the power arrayed against him is the remoteness of the century in which that power shall be extinct and his triumph complete.

Spiritual Wonders.

SLATER'S WONDERFUL SPIRITUAL TESTS (described by a Brooklyn newspaper correspondent). — "I have something to say to that gentlemen with the black hair and high forehead," he continued, turning to another part of the house; "you have a business engagement to-morrow morning at 10 o'clock with two men. I see you go up a flight of steps into a room where there are two desks. In the second drawer of one of these are the papers of the transaction which you had in your hand to-day. You are going to invest \$4,000. Is that all so?"

"Perfectly," said the man, in amazement.

"Well, now, these two men are sharpers, and if you want to save that \$4,000 keep out of that bargain. Legal advice is good, but mine is better."

"I believe it," said the man, emphatically. His name was C. G. Bulmer, and he lives at 229 Macon Street, Brooklyn. Your correspondent has since verified the accuracy of the test.

"And don't you suffer with your limbs?" he inquired of a lady just in front of him.

"Well, not now; I used to; I feel it now."

"Well, I am going to show you that I know all about your limbs. The pain is here," he continued, touching the calf of his leg. "You have a peculiar feeling of drowsiness and then sharp pains run through you, right there. Is it true?"

"Yes, sir."

"I'll tell you something else. You missed what your sister called a big chance when you were seventeen years old, and she said you were a great fool to let it go by. Is that so?"

"It is," said the lady reddening.

"There's a man in the hall," he continued, pacing restlessly up and down with clasped hands. "He has been sitting here and saying to himself, 'Well, this is all mind-reading. Now, if he will tell me something that is going to happen I may believe something in Spiritualism.' He has been rather scoffing me. Now, I want to know if this is true. I am talking to you," pointing his long, thin finger at a gray-haired man who sat on his left. "All correct?" The man bowed his head. "Well, I tell you, that one Christmas day," he continued, so solemnly that a hush fell on the audience — "I don't think the spirits ought to tell these things, but I am forced to say that one Christmas day a member of your family will die." A startled look passed over his face, and a shiver ran through the audience at the uncanny message. The man's name could not be learned, but on the succeeding Sunday your correspondent heard two women get up in the audience and admit that the young Spiritualist was correct.

SPIRIT PICTURES. — Henry Rogers, a slate writing and prescribing medium of established reputation, recently located at 683 Tremont Street, Boston, has wonderful powers in the production of spirit pictures of the departed. His most recent success is certainly a fine work of art, resem-

bling a crayon portrait of a young lady. His previous pictures are entitled to a high rank as works of art. They are purely spirit productions, no human hand being concerned. San Francisco has similar productions under the mediumship of Fred Evans, but the pictures have not the artistic merit of those produced by Rogers, whose beautiful pictures, however, require many sittings for their production; while those of Duguid of Glasgow, and Mrs. De Bar of New York, are produced in a few minutes and are also highly artistic. One of the very finest works of art at San Francisco is the portrait of Mrs. Watson, made by a medium, Mr. Briggs.

Our highest productions in art, music, poetry, philosophy, and medicine, are destined yet to come from the co-operation of the spirit world. We have no music at present superior to that of the medium Jesse Shepard.

SPIRIT TELEGRAPHY.—In 1885 we were informed of the success of spirits at Cleveland, Ohio, in communicating messages by the telegraphic method in rapping, in which our millionaire friend, Mr. J. H. Wade, has taken much interest. A little apparatus has been constructed, with which the spirits give their communications in great variety. I have repeatedly stated that the diagnoses and prescriptions of deceased physicians have always proved in my experience more reliable than those of the living. This has been verified at Cleveland. The late Dr. Wells of Brooklyn has been giving diagnoses and prescriptions through the telegraph. One of these published in the *Plain Dealer* exhibits the most profound and accurate medical knowledge. The full account of these telegraphic developments in the Cleveland *Plain Dealer* I expected to republish, but my space was already occupied. It may be found in the *Banner of Light* of April 9. But we shall have other reports hereafter.

SPIRITUAL MUSIC.—Maud Cook, a little blind girl nine years of age, at Manchester, Tenn., is an inspired musical wonder, — a performer and composer. She is said to equal Blind Tom, and the local newspapers speak of her in the most enthusiastic terms. She needs a judicious and wealthy friend to bring her before the public in the best manner.

SLATE WRITING.—Dr. D. J. Stansbury, of San Francisco, is very successful in obtaining spiritual writing in public as well as in private. The *Golden Gate* says:—

“There came upon the slates at Dr. Stansbury’s public seance, last Sunday evening, the following message from Judge Wm. R. Thompson, father of H. M. Thompson, of this city: ‘The essential principles of primitive Christianity and the precepts of Modern Spiritualism are essentially one and the same, which, if practised, would lead to the highest standard of morality and be the means of grace by which all might be saved.’ ”

THE FIRE TEST.—At the great spiritual convention held at Cincinnati for several days at the end of March, (the spiritual anniversary) the report states,—

“Mrs. Isa Wilson Porter, under control of an Oriental spirit, held her bared hands and arms in the flames of a large coal oil lamp. She also heated lamp chimneys and handled them as readily as she would in their normal condition, and made several gentlemen cringe and some ladies screech by slightly touching them with the hot glass. The test was made under supervision of a committee of doctors and well known physicians, who reported at the conclusion that previous to its commencement they examined the lady’s hands and arms, and that they were in their natural

condition, and that her pulse beat was seventy. While the test was in progress the pulse indicated forty. After its conclusion the pulse beat was sixty-five; the arms and hands were a little red, but unscorched, and the hair upon them not even singed. This incident seems weak in the description after witnessing the fact of tender flesh and blood held in such a flame for several minutes."

Miscellaneous Intelligence.

ERRATUM.—In the April number, the view of the upper surface of the brain, by mistake of the printer, was turned upside down — see page 29. The engraving on page 31 must be referred to, to illustrate the description in this number.

CO-OPERATION is making great progress. A colony similar to that at Topolobampo is to be established on 3,000 acres at Puget Sound. Manufacturers are beginning to adopt the principle of giving a share of profits to their employees, but space forbids details. Topolobampo has 400 busy colonists, and is not ready yet for any more.

EMANCIPATION.—Brazil has about a million of slaves. Emancipation is proceeding slowly. It may be thirty years before slavery shall be entirely extinguished.

INVENTORS.—A correspondent remarks very justly that "Inventors have rescued the race from primitive barbarism. They have transformed the primeval curse into a blessing. True saviors they, whose every gift has multiplied itself a thousand-fold by opening new fields of industry, and scattering luxuries even among the poorest. To the inventor, and not to the statesman, politician, or warrior, do we owe our present prosperity."

IMPORTANT DISCOVERY.—"Tests were recently made at Louisville of a new and not expensive process for hardening and tempering steel, by which hardness and elasticity are carried forward in combination. A drill made of the new steel penetrated in forty minutes a steel safe-plate warranted to resist any burglar drill for twelve hours. A penknife tempered by the process cut the stem of a steel key readily, and with the same blade the inventor shaved the hairs on his arm. The inventor is a young blacksmith. He has also a new process for converting iron into steel."

SACCHARINE.—This new substance said to be 200 times as sweet as sugar is manufactured from coal tar. It was discovered about six years ago in the laboratory of the John Hopkins University in Baltimore, by Prof. Remsen and a student named Fahlberg, who has since taken out patents upon it. It is greatly superior to sugar, as it is free from fermentation and decomposition. A small quantity added to starch or glucose will make a compound equal to sugar in sweetness. It is a valuable antiseptic and has valuable medical properties.

SUGAR has been discovered to have great value as an addition to mortar, as it has a solvent action on lime. An English builder wrote an important letter to the authorities of Charleston, S. C., on this subject, after that city had suffered from the earthquake.

ARTIFICIAL IVORY.—We shall no longer need the elephant for ivory. Compounds of a celluloid character, made from cotton waste, can now be made hard as ivory, or flexible or soft as we wish. White and transparent, or brilliantly colored, it can be handled like wood cut and carved, or applied as a varnish. An artificial ivory of creamy whiteness and great hardness is now made from good potatoes washed in diluted sulphuric acid, and then boiled in the same solution until they become solid and dense. They are then washed free of the acid and slowly dried. This ivory can be dyed and turned, and made useful in many ways.

PAPER PIANOS.—Pianos have lately been made from paper in Germany, instead of wood, with great improvement in the tone.

SOCIAL DEGENERACY OF THE WEALTHY.—The *Boston Herald* says: "The spirit of the age is censorious. There is no doubt of that, or that with every new day the tendency toward pessimism increases. But even taking these facts into consideration, there is no denying that the young man about town of the nineteenth century is a blot upon our boasted modern civilization. His is not a pleasant figure to contemplate, though it is one that we all see very often and know very well—clothed irreproachably in the most expensive raiment that London tailors and unlimited credit can supply. He lives lazily and luxuriously on his father's money and his wife's, and, being after his natural term of days laid away in a tomb at Mt. Auburn, ends his existence without making any more impression upon the world's history than a falling rose leaf, or an August cricket's faintest chirp."

PREVENTION OF CRUELTY.—In Congress, Feb. 14, Mr. Collins, for the judiciary committee, has given a favorable report on the bill and memorial of the Massachusetts Society for the Prevention of Cruelty to Animals, asking the passage of a law to protect dumb animals in the various territories from unnecessary cruelty. In the report Mr. Collins says: "This body occupies the foremost place among the organizations of men and women who in our time have done so much to repress and punish human cruelty, abuse, and neglect in dealing with dumb animals. In all the States, we believe, laws now exist to prevent and punish unnecessary exposure, neglect, or cruel treatment of beasts of burden and other animals. To bring the federal legislation into co-operation and harmony with the laws of the States on the subject, and provide a uniform rule for the District of Columbia and the Territories, your committee recommend the passage of the bill."

VALUE OF BIRDS.—Maurice Thompson contends that the failure of orchards in this country is largely or mainly due to the war upon birds. The mocking bird he considers the most valuable of all. "No Scuppernon vine," he says, "should be without its mocking bird to defend it." Let ladies think of this who patronize cruelty by wearing birds' plumage on their bonnets.

HOUSE PLANTS.—Dr. J. M. Anders has decided after eight years' investigation that house plants are very sanitary agents, and even thinks that they help to ward off consumption and other diseases.

THE LARGEST TUNNEL IN THE WORLD has been completed at Schemnitz in Hungary. It was begun in 1782, and is ten and a quarter miles long, nine feet ten inches high, and five feet three inches wide, costing nearly \$5,000,000. Its purpose is to drain the water of the Schemnitz mines, which is worth \$75,000 a year.

"WESTWARD THE STAR OF EMPIRE," ETC.—"The Fall River (Mass.) iron works, which have been in operation for fifty years, have shut down permanently and all the hands have been discharged. It was found impossible to compete with western works that are situated near the base of natural gas and iron supplies."

(Continued from page 32.)

Nevertheless, in men and animals killed in full health there is very little serum in any part of the brain, the blood requiring all the space there is for fluids; and as the blood distends one part of the brain more than another in consequence of local excitement, the other portions of the brain, which are in a passive state, are compressed and deprived of their full supply of blood, so that they are of less nourished and their development declines.

Thus do we hold our destiny in our own hands. If we will cultivate the faculties which are most in need of cultivation, their organs, receiving more blood, will grow faster than any other portions of the brain, while the organs that are kept in check and deprived of activity will gradually decline in power and size, so that the character will become essentially changed. It is in the power of every individual who has the necessary determination to change essentially his own nature for better or worse, as well as to modify and enlarge his capacities, changing the structure of his brain; and this should encourage every young man and woman to make for themselves a noble destiny. Moreover, it is still more practicable to accomplish this by means of education, with all proper appliances for the young; and this should encourage philanthropists to struggle for that social regeneration which is so clearly possible for all the world, as I have shown in "The New Education." The study of the anatomy of the brain and the innumerable experiments I have made on the brain, showing how completely the brain of the impressible can be revolutionized in its action in a few minutes, make it very apparent that society as a whole is responsible for the continued existence of criminals, paupers, and lunatics; for there should not be one, and would not be, if mankind could be aroused from their criminal apathy and ignorance to the performance of our duty in education. But alas! "the light shineth in darkness and the darkness comprehendeth it not."

The study of the brain continually leads us into grand philanthropic conceptions by showing the splendid possibilities of humanity, — showing how near we are to a nobler social state from which we are debarred by ignorance, by moral apathy, by ignorant self sufficiency, by intolerant bigotry, and by selfish animality, — qualities which, alas! pervade all ranks to-day.

But returning from this digression to our study of the interior of the brain: the great ventricles of which we have considered the position, and which are called lateral ventricles, are interesting for another reason, that they are the central region around which the cerebrum is developed, as it folds over upon itself in its early growth, and consequently must be borne in mind as its centre when we are studying its comparative development in different heads. The basilar organs lie below the ventricles and the coronal organs above.

If we have inserted a finger under the corpus callosum, the fibres of which are above our finger, we may feel below, the structure which may be called the bottom of the ventricle, and which is like-

wise the base or trunk of the superincumbent parts from which they spring, as a tree from its stump.

This structure is one mass, called anteriorly the corpus striatum, or striated body, and posteriorly the optic thalamus or bed of the optic nerve, though the optic nerve has its principal origin in another part, called the optic lobes. The thalamus and corpus striatum are called together, the *great inferior ganglion* of the brain. They are masses of gray substance, with white fibres from below passing through them, and white fibres originating in them to ascend and spread, so that their entire masses of fibres, ascending and spreading out like a fan, constitute an extensive structure which folds together toward the median line somewhat like a nervous sac, inclosing the cavity of the ventricle and sending its representative fibres across the median line,—which are called the corpus callosum. This will be more fully explained when we consider the genesis of the brain as it grows in the unborn infant.

As the reader now understands the principal parts around the ventricles, let him look lower down to complete the survey and understand the plan of the brain, though not its anatomical minutiae. The optic thalamus is indicated in the engraving, but the corpus striatum, being more exterior and anterior, does not appear. Practically they may be regarded as one body.

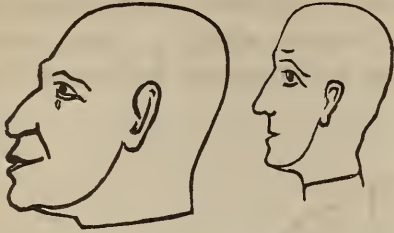
Where the thalami come together and touch or unite on the median line, the junction is called a commissure (commiss. med.) and the space between them where they do not touch is called the third ventricle (ventric. III), which, like the lateral ventricles, may also hold a little serum. It is unnecessary to consider the small parts above the thalami, the choroid plexus of blood vessels, the fornix or strip of nerve membrane, and the septum lucidum or delicate fibres under the corpus callosum.

Beginning at the bottom of the figure, we observe the medulla oblongata rising from the spinal cord to reach the cerebrum. Behind this we see the cerebellum divided on the median line, and thus presenting where it is divided the appearance called *arbor vitæ*, from its resemblance to the leaf of that evergreen.

As the fibres of the medulla oblongata ascend they pass between the cerebellum and the *pons Varolii* (bridge of Varolius) mingling with its substance. The pons or bridge (for if the brain were laid on its upper surface the pons would appear like a bridge over the river represented by the medulla oblongata) is the commissure or connecting body of the cerebellum, as the corpus callosum is of the cerebrum. When the head is held erect the fibres of the pons arch forward from the interior of the cerebellum on one side across the median line to the other side, so that a straight line through from the right to the left ear would pierce its lower portion. It looks toward the front, corresponding with the upper jaw, just below the nostrils, through which region it may be reached for experiment.

My experiments upon the brain of man show that the pons on each side of the median line is the commanding head of the respira-

tory impulse, and in marking the organ of respiration on my busts, it is located around the mouth from the nose to the chin. When this



region (especially its lower portion) is prominent it indicates active respiration and a forcible voice. Hence there is a great contrast in the vocal power of two such heads as are shown in the adjoining figure. This discovery has been verified by the

pathological researches of Dr. J. B. Coste, published at Paris, 1857.

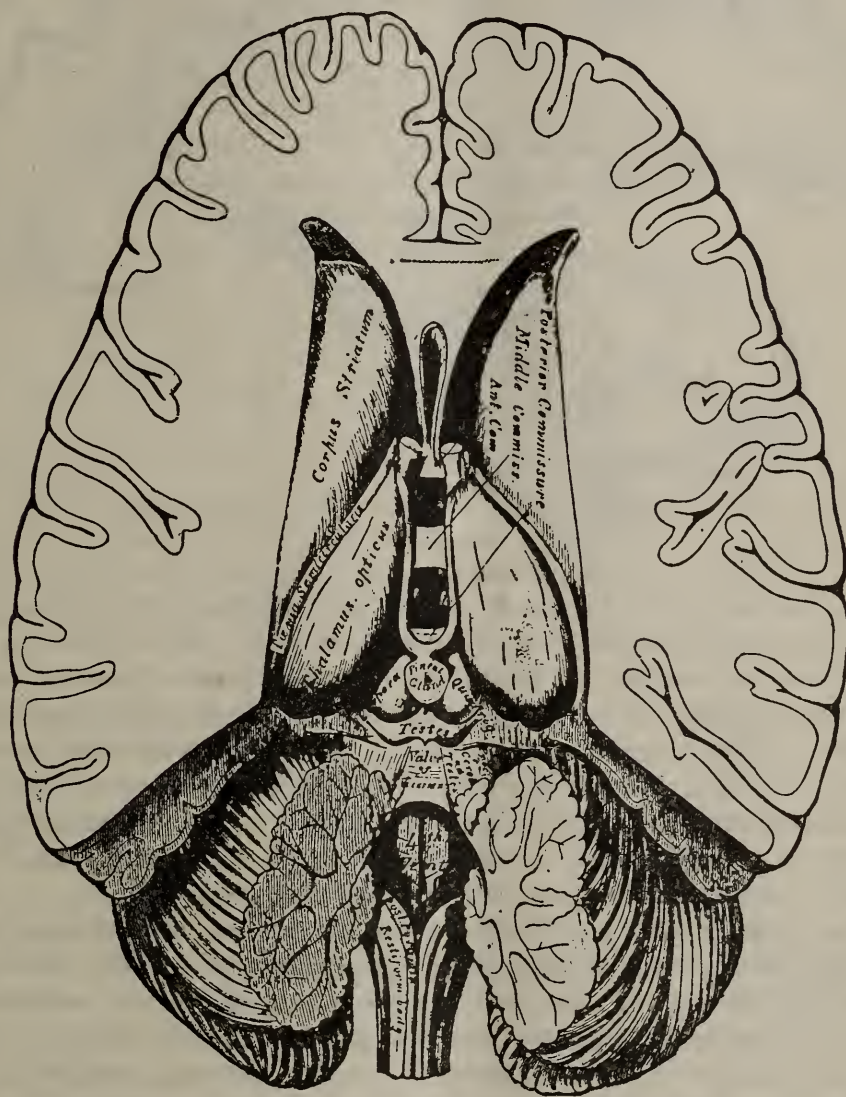
Following the line of the ascending fibres, after passing through the pons they continue expanding and plunge into the thalamus and corpus striatum. Their first appearance above the pons (marked in the engraving by the word *Pedunc.*) is usually called the *crura* or thighs of the brain. The right crus, running through the thalamus, expands by successive additions into the right hemisphere, and the left crus into the left hemisphere, of the cerebrum, and the two hemispheres unite together on the median line by the corpus callosum.

There is very little space for the *crura* (plural of *crus*) between the pons and the thalamus, but if we look at the posterior surface of the ascending fibres or *crura* we see a larger surface, on which we find a quadruple elevation called the *corpora quadrigemina* (the four twins). This is an important intermediate structure between the cerebrum and the cerebellum, and in fishes is the largest part of the brain, but in man is the smallest portion, as will be explained hereafter, and is the origin of the optic nerve, as well as a commanding head for the spinal system, from which convulsions may be produced.

The quadrigemina are distinguished also as the location of the pineal gland, which rests upon them, to which we may ascribe important psychic functions. The engraving shows the fibres connecting the quadrigemina with the cerebellum, and a channel under them (aqueduct of Sylvius) connecting the ventricles of the cerebrum with those of the spinal cord. What is called the fourth ventricle is the small space between the medulla oblongata and the cerebellum. At this spot the posterior surface of the medulla oblongata, as it gives origin to the pneumogastric nerve, which conveys the sensations of the lungs, becomes the immediate source of the respiratory impulse on which breathing depends, and hence is of the greatest importance to life. A very slight injury at this spot with a lancet or point of a knife would be fatal. It is recognized by converging fibres which look like a pen, and are therefore called the *calamus scriptorius*, or writer's pen.

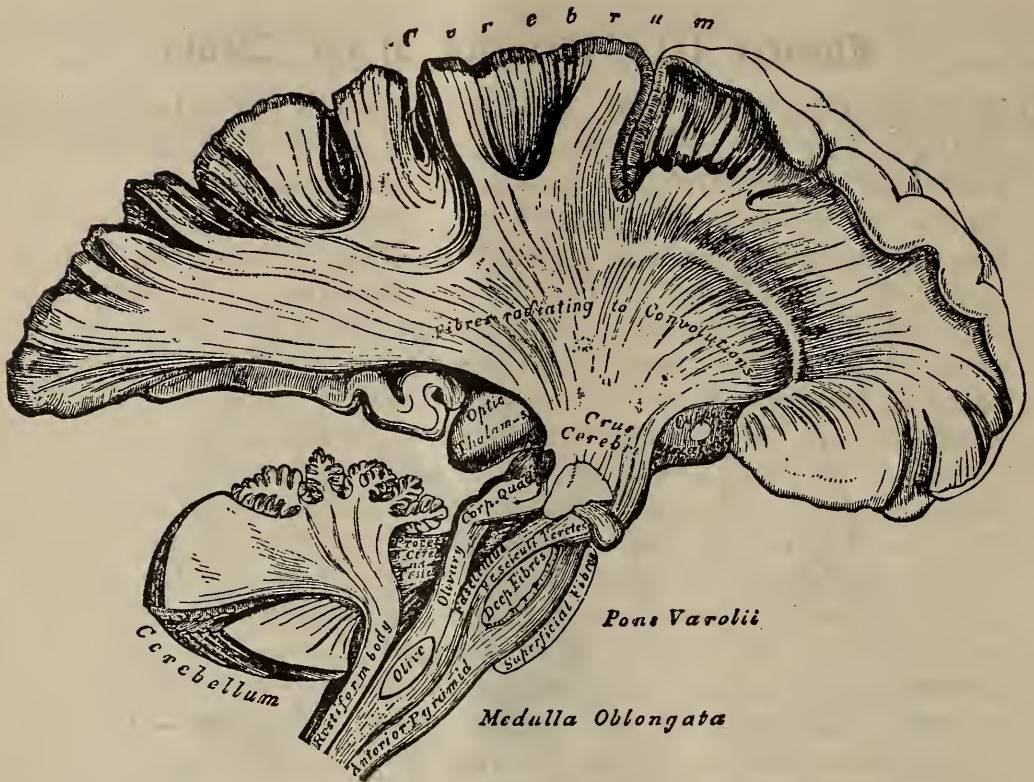
If the reader has not fully mastered the intricacy of the brain structure, he will find his difficulties removed by studying two more skilful dissections. The following engraving presents the appearances when we cut through the middle of the brain horizontally and reveal the bottom of the ventricles, in which we see the great ganglion, or optic thalamus and corpus striatum, and the

three localities at which the hemispheres are connected by fibres on the median line, called anterior, middle, and posterior commissures. These commissures are of no importance in our study; they assist the corpus callosum in maintaining a close connection between the right and left hemispheres.



Behind the thalami we see the quadrigemina, the posterior pair of which is labelled *testes*, and resting upon them we have the pineal gland, a centre of spiritual influx. Behind the thalami, the posterior lobes are cut away that we may look down to the cerebellum, and the middle of the cerebellum is also removed so that we may see the back of the medulla oblongata and its fibres, called restiform bodies, which give origin to the cerebellum. The fibres from the cerebellum to the quadrigemina are shown, and the space at the back of the medulla, called the fourth ventricle.

As the fibres of the medulla pass up through the pons to the great inferior ganglion, and the fibres of the corpus striatum pass outward and upward to form the cerebrum, this procession of the fibres is shown in the annexed engraving, in which we see the



restiform bodies passing up to form the cerebellum, and the remainder of the medulla fibres passing through the pons, and then, under the name crus cerebri or thigh of the cerebrum, passing through the thalamus and striatum to expand in the left hemisphere of the cerebrum. We see the quadrigemina on the back of the ascending fibres and their connection by fibres with the cerebellum behind, as they connect with the thalami in front. This is as complete a statement of the structure of the brain as is necessary, and further anatomical details would only embarrass the memory.

The engraving above represents not an actual dissection, but the plan of the fibres as understood by the anatomist. The intricacy of the cerebral structure is so great that it would require a vast number of skilful dissections and engravings to make a correct portrait. Fortunately, this is not necessary for the general reader, who requires only to understand the position of the organs in the head, and the direction of their growth, which is in all cases directly outward from the central region or ventricles, so as to cause a prominence of the cranium — not a “bump,” but a general fulness of contour. Bumps belong to the growth of bone — not that of the brain.

Let us next consider the genesis of the brain, which will give us a more perfect understanding of its structure, by showing its origin, and the correct method of estimating its development.

Chapter III.—Genesis of the Brain.

Beginning of the brain—Its correspondence to the animal kingdom and the law of evolution—Inadequacy of physical causes in evolution—The Divine influence and its human analogy—Probability of influx—Possible experimental proof—Potentiality of the microscopic germinal element and its invisible life—Is it a complete microcosm?—The cosmic teaching of Sarcognomy—The fish form of the brain—The triple form of the brain—Decline of the middle brain—Brains of the codfish, flounder, and roach—Embryo of twelve weeks—Lowest type of the brain—Measurement of the embryo brain—Structure of the convolutions—Unfolding of the brain—Forms of twenty-one weeks and seven months—Anatomy shows the central region—Its importance—Neglect of prior authors—Errors of the phrenological school explained—Misled by Mr. Combe into a false system of measurement—How I was led to detect the error—Form of the animal head and form of the noble character—Line of the ventricles—Coronal and basilar development—Its illustration in two heads and in the entire animal kingdom—Dulness of human observers—Anatomy shows the central region—Circular character of cerebral development—Accuracy of a true cerebral science, and errors of the Gallian system.

THE brain begins in a human being in embryonic life, as it begins in the animal kingdom, void of the convolutions which are seen in its maturity,—beginning as a small outgrowth from the medulla oblongata, which after the second month extends into three small sacs of nervous membrane inclosing cavities, making a triple brain, such as exists in fishes, which are the lowest type of vertebrated animals,—animals that have a spinal column or backbone.

From this condition, the fishy condition of the nervous system of the embryo human being at the end of the second month, there is a regular growth which develops in the embryo the forms characteristic of higher orders of animals in regular succession,—fishes, reptiles, birds, and quadrupeds or mammalia, monkeys, and man.

This is the same order of succession which geologists assign to the development of the animal kingdom, the higher species coming in after the lower; and if every human being, instead of developing at once, according to the human type, is compelled to pass through this regular gradation of development, is it not apparent that the lower forms are absolutely necessary as a basis for the higher, and that the higher forms cannot arrive except by building up and giving additional development to the lower? In other words, the present status of humanity above the animal kingdom was attained not by a sudden burst of creative power, making a distinct and isolated being, but by the gradual and consecutive influx, which evolved new faculties and organs,—a process called *evolution*. How slow or how rapid this process may have been, science has not yet

determined ; but it would require incalculable millions of years if nothing but the common exciting effects of environment and necessity have been operative in evolution ; and science has utterly failed to discover any power which could carry on development so effectively as to produce an entire transformation of species, and overcome the vast differences between the oyster and the bird, the fish and the elephant.

But as such transmutations of the nervous system do virtually occur in man before birth, we cannot say that they are *impossible*, for that which occurs in the womb under the influence of parental love may also occur in the womb of nature under the influence of Divine love ; for love is the creative power, and as the maternal influx may determine the noble development of humanity or the ignoble development of monsters and animalized beings, it is obvious that the formative stage of all beings is a plasmic condition in which the most subtle or spiritual influences may totally change their destiny and development.

That such an influx may come to exalt or to modify the animal type is by no means unreasonable, for human beings in vast numbers are liable to such influences from the unseen, which exert a controlling influence, and many animals are as accessible to invisible influences as man, while their embryos are vastly more so than the parents. If then we recognize the spiritual being in man, and the same spiritual being disembodied as a potential existence, — if, moreover, we recognize the illimitable and incomprehensible psychical power behind the universe, of which man is one expression, we cannot fail to see that the embryonic development of animals from a lower to a higher form is entirely possible and probable ; and in the absence of any other practicable method of evolution to higher types we are compelled to adopt this as the most rational.

What is difficult or utterly impossible when we rely on physical causes alone, becomes facile enough when we introduce the spiritual, and argue from what we see in the spiritual genesis of every human being to the analogous processes of nature on the largest scale.

If a false and brutal superstition did not stand in the way, clothed in pharisaical assumption and political power, experiments might be made on human beings and animals sufficient to settle most positively all doubt as to transmutation of species by the semi-creative power from the invisible world, combined with visible agencies.

Indeed, the entire difficulty vanishes from the mind of a philosopher when he refers to the fact that the potentiality of all being resides in a microscopic germinal element containing within itself an invisible spiritual energy, which determines for all time a continual succession of animals of certain forms and characteristics which human power has never been able to change.

Why is it that a simple speck of protoplasm void of visible organization — a mere jelly to hold the invisible life power — carries within itself in that invisible spiritual element the destiny of myriads of animal beings, and according to the nature of that invisible spiritual element it may develop into a Humboldt or an oyster, an elephant, a humming-bird, or a serpent ?

To the Readers of the Journal of Man.

The establishment of a new Journal is a hazardous and expensive undertaking. Every reader of this volume receives what has cost more than he pays for it, and in addition receives the product of months of editorial, and many years of scientific, labor. May I not therefore ask his aid in relieving me of this burden by increasing the circulation of the Journal among his friends?

The establishment of the Journal was a duty. There was no other way effectively to reach the people with its new sphere of knowledge. Buckle has well said in his "History of Civilization," that "No great political improvement, no great reform, either legislative or executive, has ever been originated in any country by its ruling class. The first suggestors of such steps have invariably been bold and able thinkers, who discern the abuse, denounce it, and point out the remedy."

This is equally true in science, philanthropy, and religion. When the advance of knowledge and enlightenment of conscience render reform or revolution necessary, the ruling powers of college, church, government, capital, and the press, present a solid combined resistance which the teachers of novel truth cannot overcome without an appeal to the people. The grandly revolutionary science of Anthropology, which offers in one department (Psychometry) "the dawn of a new civilization," and in other departments an entire revolution in social, ethical, educational, and medical philosophy, has experienced the same fate as all other great scientific and philanthropic innovations, in being compelled to sustain itself against the mountain mass of established error by the power of truth alone. The investigator whose life is devoted to the evolution of the truth cannot become its propagandist. A whole century would be necessary to the full development of these sciences to which I can give but a portion of one life. Upon those to whom these truths are given, who can intuitively perceive their value, rests the task of sustaining and diffusing the truth.

The circulation of the Journal is necessarily limited to the sphere of liberal minds and advanced thinkers, but among these it has had a more warm and enthusiastic reception than was ever before given to any periodical. There must be in the United States twenty or thirty thousand of the class who would warmly appreciate the Journal, but they are scattered so widely it will be years before half of them can be reached without the active co-operation of my readers, which I most earnestly request.

Prospectuses and specimen numbers will be furnished to those who will use them, and those who have liberal friends not in their own vicinity may confer a favor by sending their names that a prospectus or specimen may be sent them. A liberal commission will be allowed to those who canvas for subscribers.

Enlargement of the Journal.

The requests of readers for the enlargement of the Journal are already coming in. It is a great disappointment to the editor to be compelled each month to exclude so much of interesting matter, important to human welfare, which would be gratifying to its readers. The second volume therefore will be enlarged to 64 pages at \$2 per annum.

SEE NEXT PAGE.

BOOKS RECEIVED FOR NOTICE.—"Unanswerable Logic: Spiritual discourses through the mediumship of Thomas Gales Forster," published by Colby and Rich; \$1.50. This is an able and scholarly discussion of spiritual science. The style would not suggest mediumship as their source, but rather study and research. There are several passages the Journal would like to quote when space permits. Mr. Forster should be remembered with gratitude as an able and fearless pioneer in the diffusion of noble truths.

College of Therapeutics.

The large amount of scientific and therapeutic knowledge developed by recent discoveries, but not yet admitted into the slow-moving medical colleges, renders it important to all young men of liberal minds—to all who aim at the highest rank in their profession—to all who are strictly conscientious and faithful in the discharge of their duties to patients under their care, to have an institution in which their education can be completed by a preliminary or a post-graduate course of instruction.

The amount of practically useful knowledge of the healing art which is absolutely excluded from the curriculum of old style medical colleges is greater than all they teach—not greater than the adjunct sciences and learning of a medical course which burden the mind to the exclusion of much useful therapeutic knowledge, but greater than all the curative resources embodied in their instruction.

The most important of these therapeutic resources which have sometimes been partially applied by untrained persons are now presented in the College of Therapeutics, in which is taught not the knowledge which is now represented by the degree of M. D., but a more profound knowledge which gives its pupils immense advantages over the common graduate in medicine.

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Indeed, every magnetic or electric practitioner ought to attend such a course of instruction to become entirely skilful in the correct treatment of disease.

In addition to the above instruction, special attention will be given to the science and art of Psychometry—the most important addition in modern times to the practice of medicine, as it gives the physician the most perfect diagnosis of disease that is attainable, and the power of extending his practice successfully to patients at any distance. The methods of treatment used by spiritual mediums and "mind cure" practitioners will also be philosophically explained.

The course of instruction will begin on Monday, the 2d of May, and continue six weeks. The fee for attendance on the course will be \$25. To students who have attended heretofore the fee will be \$15. For further information address the president,

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6 JAMES ST., BOSTON.

The sentiments of those who have attended these courses of instruction during the last eight years were concisely expressed in the following statement, which was unanimously signed and presented to Dr. Buchanan by those attending his course in Boston, of which we present only the concluding resolution.

"Resolved, That Therapeutic Sarcognomy is a system of science of the highest importance, alike to the magnetic healer, to the electro-therapeutist, and to the medical practitioner,—giving great advantages to those who thoroughly understand it, and destined to carry the fame of its discoverer to the remotest future ages."

Dr. K. MEYENBERG, who is the Boston agent for Oxygen Treatment, is a most honorable, modest, and unselfish gentleman, whose superior natural powers as a magnetic healer have been demonstrated during eighteen years' practice in Washington City. Some of his cures have been truly marvelous. He has recently located in Boston as a magnetic physician.

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The July number will contain an Exposition of Cranioscopy.

Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychical in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracy of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or pas-sional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or *legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The Discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. I.

JUNE, 1887.

No. 5.

The Most Marvellous Triumph of Educational Science.

IN the dull atmosphere which stagnates between the high walls of colleges and churches wherein play the little eddies of fashionable literature, which considers the authorship of an old play* more interesting and important than the questions that involve the welfare of all humanity or the destiny of a nation,—an atmosphere seldom stirred by the strong, pure breezes of the mountain and the ocean,—the best thought and impulse of which humanity is capable is stifled in its birth, or if it comes forth feels the overshadowing influence that chills its life.

Not there, amid the pedantries of “culture,” do we find the atmosphere for free and benevolent thought, but rather far away from such influences, in the forests, the mountain and prairie, where man comes more nearly into communion with nature, and forgets the inheritance of ancient error which every corporate institution preserves and perpetuates. It is to this widespread audience that the JOURNAL OF MAN appeals and offers a new suggestion.

In sending forth the “New Education,” hoping for some appreciative response from educational circles in which collegiate influences prevail, I did not deem it prudent to introduce some of the noblest thoughts that belong to the great theme. The book was sent forth limited and incomplete, hoping that, heretical as it was, and quite irreverent toward the ignorance descended from antiquity, it might still receive sufficient approbation and appreciation to justify later introduction of matter that would have hindered its first reception.

It has reached the third edition, but it has been very apparent that its reception was cordial and enthusiastic only among the most

*Mr. Lowell, having been minister to England, is profoundly revered in Boston for his social position. His position gives great weight to his suggestions. It is a moral power for the use of which he is responsible, but with which he has trifled. When a few earnest reformers thought that Mr. Gladstone's grand statesmanship in preserving the peace of the world deserved to be recognized and honored by Americans, conservative, rank-worshipping Bostonians thought it would be *indispensable* to have Mr. Lowell's co-operation, and waited his return from Europe. When Mr. Lowell was appealed to he had nothing to say,—he *wanted rest*! And Boston had nothing to say on that grand occasion, though Boston has a perfunctory Peace Society!

But now Mr. Lowell comes out to call forth Bostonians for his chosen themes, and what are they? The discussion of old English dramatists! If there is anything more dead and worthless than antiquated plays which are forgotten, what is it? If there is anything more worthy of the name of *rub-bish*, pray let us know what it is. But Boston crowds to hear disquisitions which from men in a different social position would be voted a bore, and sits reverently and patiently to catch his feeble and to many, scarce audible utterances. Is not this the worship of triviality and trash! How different would have been the action of John Hancock, of Samuel Adams, of Fisher Ames, or of Wendell Phillips. The atmosphere of European courts is debilitating to American Republicanism, unless it be a profound sentiment of the heart. When my brother-in-law returned from his position as minister to Naples, I could see that he had learned to look upon the common people as a rabble, and to sympathize only with the aristocracy. Cassius M. Clay at St. Petersburg learned to sympathize with the Russians, but he returned with no impairment of his democratic principles.

progressive minds, the number of which increases as we travel westward, and San Francisco called for more copies than the leading cities of the East.

The time has now arrived (when this JOURNAL is hailed cordially throughout the country) that I may venture to announce the most remarkable feature of the art and science of education. There is an additional reason, too, for speaking out at this time, which should mortify the pride of an American citizen. The philanthropic science which I thought it imprudent to mention then in this free country, is beginning to be studied in France, where such themes are not suppressed by the sturdy dogmatism which is so prevalent and so powerful in the Anglo-Saxon race.

THE NEW METHOD IN FRANCE.

As the French National Scientific Association, in their meeting at Grenoble, two years ago, recognized in their most startling form the phenomena of human impressibility which are illustrated in the "Manual of Psychometry," and reported the most marvellous experiments in medicines, — an act of liberality which has no parallel in English-speaking nations, — so at the late meeting of their Scientific Congress, as I learn from the German magazine, the *Sphinx*, the new principle of education was broached which I feared to present in the "New Education," and was received with general approbation by that learned body.

Of course there was not a complete presentation of the subject, for that would require a complete knowledge of the brain, which no scientific association claims at present, and which will have its first presentation to the readers of the JOURNAL OF MAN, but the process of educational development was studied by the French *savants* from the standpoint of mesmeric science and its leading methods, which are now (freed from the name of an individual) styled *hypnotism*; or, the sleep-producing process.

In that passive and impressionable condition which is called hypnotic, mesmeric, somnambule, or somniloquent, it has long been known that the subject may be absolutely controlled by the operator, or by a simple command or suggestion, or by his own imagination. This has been so often demonstrated before many hundred thousands of spectators, that it is a matter of general knowledge everywhere among intelligent people, — everywhere except, perhaps, in the thick darkness of medical colleges, where ignorance upon such subjects has long been made the criterion of respectability, and perhaps among a few very orthodox congregations, where such things have been associated with the idea of witchcraft, and considered very offensive to the Lord. Such was the doctrine of my old contemporary at Cincinnati, Dr. Wilson, at the head of the leading orthodox congregation; and it was equally offensive to the champion debater of Presbyterian orthodoxy, the Rev. N. L. Rice, whom I arraigned before a vast audience for his antiquated falsehoods. If the church and the college are getting *a little* more enlightened now, I cannot forget the condition in which I found them, of stubborn

hostility to scientific progress, and these things *should not be forgotten* until they have repented, reformed, and ceased to be a stationary obstruction.

We are not accustomed to look to a Catholic country like France for advanced thought, yet, in these instances just mentioned, we find French scientists entertaining advanced ideas which the leaders of American science treat with either indifference or hostility. The *Popular Science Monthly* and medical journals generally treat all such matters with stubborn aversion and injustice. The learned collaborators of Johnson's Cyclopedia were unwilling even to have the science of psychometry mentioned in it, and it was introduced by the publisher against their protest. These things I mention now, that the great public to which I appeal may better understand the real value of the opinions of those who stand in positions of authority and influence.

I would not wish to diminish by harsh criticism the sentiment of reverence which is already too feeble in the American mind. We cannot be too reverent to real intellectual and moral greatness, but to reverence beyond their worth the teachers of old inherited falsehoods, is to be a traitor to truth. The literature of to-day is controlled by ancient or mediæval errors, and the fresh science seeking expression in the JOURNAL OF MAN could not have found expression in periodical literature. Our leading periodicals would not have opened their pages to the exposition of educational methods which is to be given in this essay. *Intolerance* is the inheritance which the generation of to-day has received from ancestors who two or three centuries ago delighted in hanging or even burning the exponents of opinions contrary to their own; and where intolerance is not in the way, the energy of literary cliques is exerted to hold exclusive possession of the field.

With this exordium, which the occasion seemed to require, let us proceed to consider the most powerful and radical measure, which belongs to the science of education, and which has been developed by the science of anthropology.

DEFINITION OF EDUCATION.

Education, rightly understood, signifies the development of all the faculties or capacities of the soul, and, as a necessary consequence, of the brain, in which that soul is lodged, and of the body, which is as essential to the brain as the brain is to the soul. For without the brain there is no soul expression, and in proportion to the condition and development of the brain is the expression of all the soul faculties. A soft and watery brain is always accompanied by feebleness of character and mind. In like manner the manifestations of the brain depend for their strength upon the body, when the lungs and heart fail to send a vigorous current of arterial blood to the brain, its power declines proportionally; and when the current ceases entirely, the action of the brain itself ceases, and with its cessation all manifestations of the soul cease also. Or when the disordered viscera fail to supply a healthy blood, as in fevers of a low type, the brain, like

all other organs, is brought down to the level of the depraved blood, and shows by its utter feebleness and by the incoherent expressions of the patient that brain and soul depend upon the body for their power and all their action in this life.*

FOUR EDUCATIONAL METHODS.

The process of education by a teacher consists chiefly in establishing the control of his stronger mind over that of the pupil, by placing the latter in the most passive and receptive condition, in which the pupil not only receives the intelligence he gives, but also feels the influence of his will and principles.

There are four methods by which the influence of the teacher is made effective: 1st, the power of conviction or reason; 2d, the spirit of obedience; 3d, the spirit of imitation; and 4th, the spirit of passive sympathy.

In the first method he addresses the understanding, enabling the pupil to understand what is best for him. If Socrates had been right in maintaining that knowledge was the one thing needful to overcome practical errors, and that men sinned only through ignorance (which was a very grave mistake), this would be the most effective method of teaching. But it is effective only with those who are conscientious and thoughtful, who are seeking to do right, and need only to be instructed. It is entirely ineffective with the great majority of wrong doers, whose moral nature and self-control are insufficient to curb their animalism.

The second method, the spirit of obedience, is the method of religion, which is far more effective. Jesus and other religious teachers impress their followers that there is a great and benevolent power, the power to which we are indebted for our present lives and our hope of unlimited future happiness,—to which we owe a profound gratitude, with an unhesitating love and obedience. Our love should not be withheld from our grand benefactor; and if his wisdom transcends our own, the wisest thing that we can do is to ascertain what that wisdom dictates, and obey it implicitly. That which we supremely love and reverence we delight in obeying.

OBEDIENCE AND IMITATION.

The teacher or parent, therefore, should endeavor to hold something like the Divine relation to the child,—should show a superiority of knowledge, an inflexible firmness, an unvarying love, and irresistible attraction, ever endeavoring to win love, while enforcing the supremacy of his will, so that obedience may be a pleasure. Thus may a woman with a masculine strength of will, or a man with feminine strength of love, develop that willing obedience which insures the moral elevation of the pupil. But whenever the teacher fails to elicit both respect and love, his power for good is lost. In

* The insane folly which assumes, without a particle of evidence, that everything depends upon mind, and that the brain, the body, and their environment, which is continually acting upon the *entire* man, are of no importance whatever, would not be worthy even of mere mention if it were not for the fact that this form of delusion has of late become so common, under the deceptive names of metaphysics, Christian science, and mind-cure, when the theory is simply an attempt to get rid of science and common sense.

this evolution of good the power of the teacher is vastly enhanced by that of music, especially in the form of song, when the pupil is made to sing songs of exalted sentiment; and there are very few natures so depraved as to resist long the combined power of exalted music and a superior teacher, to which should be added the social influence of numbers already elevated by such influences.

In such schools, the power of the third element, *imitation*, is very great, for the pupil is generally more influenced by the example of his numerous associates in the school and family, with whom he is continually in contact, than by that of his teacher.

To get the full benefit of imitation requires not only the influence of well-trained schoolmates, but systematic exercises in reading, singing, declamation, and deportment, the teaching being given by example.

When a boy or girl is taught by example to express a noble sentiment in a natural manner, he is thereby compelled to feel the sentiment in some degree with sincerity. When he is required to imitate and practice certain forms of politeness which express the best sentiments, those sentiments must gradually become a part of his nature. The acts of respect, of kindness and courtesy to which he may be naturally averse, cannot be daily practised without rousing in his nature the sentiments to which they correspond.

VALUE OF DANCING.

Among the many disciplinary methods which have been neglected in our educational systems, I would give a high rank to *dancing*. Rightly conducted, it embodies so much of grace, dignity, cheerfulness, playfulness, health, and the desire of pleasing, as to entitle it to a high rank in the promotion of health and virtue. Dancing is one of the imitative arts, and involves the amiable influence of imitation, as well as the more lively sentiments. The hostility of the orthodox churches to this refining exercise is probably the effect of the infernalism of their theology, which places mankind upon the brink of hell, in full view of the infinite agony of their friends, relatives, and ancestors, so as to render every sentiment but that of gloom and terror inappropriate. How bitter their hostility to all gaiety! "Yes, dance, young woman," said a famous Methodist preacher about twenty years ago, "dance down to hell!" At the same time, his own private record did not indicate any deep sincerity in his fear of hell. The same hostility is still kept up, and overflows in the popular harangues of Rev. Sam Jones, and many others.

Popular Christianity, in the majority of the churches, is therefore one of the greatest hindrances to a normal educational system, and to social refinement, notwithstanding its support of some of the essential virtues.

THE REVOLUTIONARY METHOD.

The fourth method, of *passive sympathy*, is the most scientific, the most novel and the most powerful of all, — the most competent to grasp the helpless, hopeless, half idiotic, and half criminal classes and restore them to normal intelligence and virtue. It was not men-

tioned in the "New Education," for fear of alarming the orthodox stolidity of the medical college and the church, but it will appear in future editions. It is the method of bringing the subject into absolute sympathy and absolute subordination under the operator.

It has been known throughout this century that certain persons can be brought under the control of those of stronger wills, so as to realize the thoughts, and even sensations of the operator, feeling what he feels, tasting what he tastes, apparently more familiar with his body than their own, and passively subject to his will. They are said to be *en rapport* with him, and with no one else. In this condition his will is substituted for their own, which is entirely passive, and he is able to fix impressions on their minds and produce changes in their feelings and sentiments which may remain after his control is removed.

It is self-evident that in this process we have the most powerful lever ever discovered for uplifting the fallen, and doing more in an hour than can be done by the usual methods in many months. Why, then, have we not had the benefit of this potent method throughout the century? The answer is one word, *Stolidity!* These proceedings, which are called magnetic, or named after Mesmer, mesmeric, have had to battle for recognition, for existence even, against the college and the church. The medical and clerical professions have been everywhere educated to deny, despise, and resist this species of science, and would, if they had the power, suppress it by law, their education having made them ignorant of its merits and ignorant of its deeply interesting literature. Prejudice and ignorance are inculcated as easily as science, and they are inculcated in all colleges.

But all who are acquainted with the history of animal magnetism during the present century know that it has nobly fulfilled its mission as a system of therapeutics, by alleviating or curing all forms of disease of both body and mind. That which cures bodily diseases and sometimes overcomes insanity has certainly power enough to modify the action of the brain; and if the large number of magnetic physicians who have been successfully occupied in conquering disease had been employed in modifying the action of the brain in the young, we might have had as satisfactory reports of their success, which neither the medical nor the clerical profession would have been so much moved by jealousy to oppose.

In the light of anthropology, however, it is not necessary to adhere to the old formulæ of the followers of Mesmer. The hypnotic or mesmeric state is simply a condition arising from the exercise and predominance of a faculty belonging to all human beings,—a faculty which may be evoked by other methods, or by the voluntary action of the subject, or by the spontaneous action of the brain, as in those who in sleep pass into the state of somnambulism, and go forth in the night, walking in dangerous places with perfect safety, but in an unconscious state.

This condition is also produced by gentle manipulations over the head toward the eyes, or upon the chest down to the epigastrium (pit of the stomach). The reason of these processes was entirely

unknown until my discovery of the organ of Somnolence in the temples, and the corresponding region in the body showed that the results were produced by manipulations which concentrated the nervous action to those two locations.

The entranced or mesmeric state, in which the subject is in a dreamy condition with but little power of will and with extreme susceptibility, which is also a state of great mental clearness, may be produced by directly stimulating the proper organs with the fingers, which should be placed upon the organ of Somnolence on each side



of the head, in the temples, about an inch horizontally behind the brow. In persons who are impressible this produces a quiet dreamy feeling, and a disposition to close the eyes. If carried further, the eyes become closed so that it is difficult to open them, and the unconscious state soon follows. The same effect may be produced by placing the hand

on the body just below the breastbone (sternum). In this condition, the character, or action of the brain, is under the control of the operator, and by gently applying his hand over any portion of the brain, its organs may be brought into predominant activity, while other organs may be quelled or quieted by gentle dispersive manipulations. Thus, placing the hand gently on the top of the head, touching very lightly, all the amiable or moral organs will be brought into play, producing the most admirable and pleasing disposition; or if the operator has the necessary knowledge of the locations he may bring out each faculty separately, such as Love, Hope, Religion, Kindness, Conscientiousness, Firmness, Cheerfulness, Imitation, etc.

At the same time, if there be any evil propensities, such as a quarrelsome, irritable temper, a love of turbulence and cruelty, selfishness, avarice, jealousy, etc., all of which lie at the base of the brain, they may be for the time entirely suppressed by gentle dispersive manipulations from the organs of such propensities either down toward the chest or upward.

What I state thus of the moral and selfish tendencies or faculties is equally applicable to all the faculties and their organs. We may stimulate all forms of intelligence, observation, memory, or reason, or check excessive intellectual activity when it disturbs sleep and exhausts the brain. We may thus cultivate modesty, obedience, prudence, industry, application, imagination, refinement, truthfulness, faith, spirituality, originality, invention, literary capacity, patience, perseverance, fortitude, hardihood, health, temperance, and, in short, every good quality that we desire to see developed, if we understand cerebral science; and if we understand only its general outlines we can at least improve the character by giving a predominance to the superior regions of the brain.

But while this may be done more effectively in the somnolized condition, it is not absolutely necessary to induce that condition. Speaking of the entire fourteen hundred millions now on the globe, we may say that a large majority are susceptible, in various degrees,

of feeling such influences without any previous somnolizing. Nearly all the inhabitants of the torrid zone are subject to such influences in their habitual condition, and actually require no medicine, because their treatment by the hand of an enlightened anthropologist familiar with therapeutic sarcognomy will control all their diseases. The greatest triumphs of sarcognomy are yet to be realized in such climates.

In the United States, the susceptibility increases as we go South. The majority of the southern population are impressible, and there are some who would even maintain that a majority are, in the North; and certainly magnetic healers have been very successful in New England.

But whatever may be the case with adults, I believe that a majority of the young everywhere possess a considerable degree of impressibility, and that the mother's hand, gently applied upon the upper surface of the head, will generally quiet the evil passions and promote good humor.

This is more especially true of girls. It is rare to find one who does not show in her youth, especially from ten to twenty years of age, a degree of susceptibility which makes her a good subject for the manual treatment of disease, and also for improving the action of the brain, by the scientific use of the hand upon the head, by which despondent, restless, fretful, hysterical, or other evil conditions may be quickly overcome. The speedy relief of headache is especially remarkable.

My own experiments upon the brain have been made for the development and cultivation of science, or the assistance of the sick. I have not had time to undertake the systematic cultivation and change of character by such processes in the young; but when I see how quickly and completely the condition of a patient may be changed, and all cloudy, depressed conditions of the brain removed, — how easily I can produce a state of insanity, idiocy, or pugnacity, and as quickly remove it entirely, — I cannot doubt that a little perseverance in cultivating the nobler qualities until they become by habit a second nature will change even the most depraved, if the process be begun in childhood or youth and steadily maintained, unless there be a great organic deficiency in the brain, which cannot be remedied.

The teacher of the future, duly educated in anthropology, will lay aside the rod, and will find in the scientific application of his hands the means of overcoming acquired or even hereditary evils; and special asylums will be established, in which the most degenerate youth may be restored to honor, not by cerebral treatment alone, but by all the appliances of industry, music, religion, and love, which have already reformed so many youthful criminals at Lancaster, Ohio, and given them to society as good citizens.

The method of direct operation on the brain, which was introduced by my discovery in 1841, is that with which I am more familiar, but the mesmeric method has long been known, and the modification of this, which might be called the imaginative method,

has been made familiar during the last fifty years under the popular name of psychology, and sometimes under the absurd name of electro-biology.

This method is simply that of assuming control of the subject when he is in the passive state, and making him believe anything he is told, as, for example, that a handkerchief is a snake, that a piece of money is burning hot, or that he is a king, a hero, an orator, an auctioneer, or anything else suggested by the fancy of the operator, which is at once carried into personation by the subject. This is a familiar, popular exhibition, which never fails to attract and amuse, but has unfortunately not been applied to its philanthropic uses in healing disease and elevating the character. If disease can be overcome by making the subject believe a glass of pure water a powerful restorative medicine, or by believing himself marvellously well and vigorous; or if his vicious or idolent habits can be overcome by making him for a time believe himself a religious saint or an energetic business man,—such experiments should be made a powerful adjunct in education, and in the reformation of criminals; and this application has recently been made in France, which has the honor of leading in this important philanthropy.

The passive state required may be produced by fixing the gaze intently for a few minutes upon some object near the eyes which requires them to be turned inward, or by gazing at the eyes of the operator. The operator tells him if his eyes are shut that he cannot open them, or that he cannot lift his foot, or cannot step across a certain mark, and he seems unable to do so, but does readily whatever his operator suggests, and believes himself to be whatever his operator says—experiments which have been made a source of infinite amusement to public audiences.

For example, about forty-five years ago a Mr. Keeley was making such exhibitions in Louisville, and found an old lawyer named Dozier a good subject. He informed Mr. Dozier on the platform that he was Mr. Polk, President of the United States, whereupon he attempted to assume a corresponding dignity. Then, bringing up Mr. Geo. D. Prentice, the witty editor of the *Louisville Journal*, he informed the quasi-President Polk that this was his wife, Mrs. Polk, just arrived, whereupon an amusingly cordial reception of the quasi-wife occurred.

The utilization of these principles by the French is shown in the following translation from the German.

HYPNOTISM AND EDUCATION.

BY EDGAR BERILLON.

[Translated from the German in *Sphinx*, for the JOURNAL OF MAN.]

The careful study which the school of the medical faculty of Nancy has devoted to the phenomena of suggestion, and their actual progress in that department, present the question whether the time has not arrived for teachers to participate in this scientific movement.

The numerous observations by Dr. August Voisin of the Salpetriere have positively proved in his own practice not only the curability of mental diseases, but the great assistance which may be given to moral culture, so that we might successfully introduce hypnotism in educational schools. Dr. Voisin with great ease cured his first patient in the trial of hypnotic suggestion — a girl by the name of Johanna Schaaf, who was not only a thief, but dissolute, lazy, and unclean. He transformed her into an honest industrious, neat, and obedient person. For several years she could not be induced to read a line. Under the control of Dr. Voisin she was made to read several pages of a moral work, which she repeated before the class. Then with great facility he roused her feelings of sympathy, which appeared to have become extinct. This cure was so thorough that she has since been appointed a nurse in the hospital, and has given complete satisfaction, showing herself quite conscientious.

Many other experiments were made quite satisfactorily, and similar results were produced in his city practice. In one case, by hypnotic suggestion treatment Dr. Voisin transformed the character of a quarrelsome woman, making her a mild affectionate wife to her husband. Voisin's experiments related principally to adults, but Dr. Liebeault of Nancy made experiments with children, of which he has mentioned two cases. Once a child was brought to his clinic with great suffering from a nervous affection, but would not submit to a hypnotic treatment till her little brother present offered himself, not being afraid. When he was put to sleep his mother told the physician that the boy in school was always in the lower grades, without making any progress. While in the sleep he was strongly impressed for diligence and zeal, and the subsequent result was perfect; within six weeks he became an example of diligence and perseverance, and soon got promoted. The second case was that of a young idiot. He was incapable of intellectual culture, and could not be taught reading or arithmetic. Dr. Liebeault submitted him to many hypnotic sittings, making a very great effort to rouse his attention, though he seemed to have no capacity for being instructed. Finally he succeeded so well that after two months he could read, and could cipher in the four rules of arithmetic. A great number of similar cases were treated by Dr. Dumont at Nancy with decided success.

In one of his clinics Prof. Bernheim maintained that all children are receptive of hypnotic suggestion or transference of thought, and even more so when they enter the age of reasoning. Not only in sleep, but also in the waking condition, they may be affected; and the school of Nancy deserves great credit for presenting this important matter to the world in its true light.

One of the signs of the hypnotic sleep or state is the automatic condition of the individual. In consequence of having for the time an enfeebled will, the individual will yield to all impressions upon it; and this weakness of will may take place in a wakeful state, when, if there is no opposition, the individual will accept all assurances in good faith. In case there is no exertion of influence by others, the subject will act by his or her own imagination. Such auto-suggestion is the result of a tendency to imitation which seems to be developed in children particularly, and develops in the waking state in undisciplined minds or in a fatigued and passive state.

These important principles and facts render it the duty of every educator to study the efficacy of suggestion and imitation in children. The experiments made thus far, authorize us to establish the following rules for practice:

If we have to deal with children of lazy, unintelligent, and indifferent character, we should confine ourselves to practicing verbal suggestion in

their waking state, and to be effective it would be best to follow the experiments at Nancy, especially of Dr. Liebeault, and make great effort to gain the implicit confidence of the child. Seat it by itself on a chair, place your hand on its forehead, and enforce the suggestions by a mild voice and patient manner, but with firm determination.

When, however, our treatment is to ameliorate the future destiny of the children, — when their faculty of observation is deficient, when they have no diligence whatever, and are full of vicious, headstrong, evil inclinations, it is our opinion that by all means we should apply hypnotism fully to these degenerate creatures. The suggestions in the hypnotic sleep are of greater efficacy, more durable and profound, and probably in many cases it will be necessary to repeat these procedures frequently, until the imperfect intellectual faculties are developed, and the evil inclinations suppressed. Thus may we guide these young souls to a better and purer future.

In conclusion, I do not hesitate to assert the importance of hypnotism, in spite of all objections in its application to the mental and physical faculties of healthy persons. Its application as an educational method will be of vast importance to sick and depraved subjects.

The train of thought in the above essay, which Dr. Berillon has published in the September number of his *Revue de l'Hypnotisme*, inspired the contents of a lecture presented at the Scientific Congress at Nancy (August, 1886), out of which arose a discussion in which Dr. Liebeault observed that the facts mentioned by Dr. Berillon are entirely true. "My long practice," said he, "has permitted me to gather a great number of other cases, which will sustain the doctrines of the speaker. I have never seen a child continue entirely unreceptive of suggestion treatment. In the persons, children, and adults, with whom I have experimented, counting by thousands, I have never observed the least injurious consequences whatever."

The report of the discussion given us above in *Sphinx* shows that these important suggestions met with only one unfriendly criticism, and that of little force. M. Desjardins, Esq., suggested that it was highly important that other honorable gentlemen, like Dr. Liebeault, Dr. Voisin, and Dr. Dumont, should be officially appointed to carry on such experiments. He expressed his desire that the Congress should recommend that hypnotic suggestion for the purpose of moral improvement should be tried upon the worst class of pupils in the public schools. The suggestion was seconded with energy by Dr. Leclerc, who expressed his surprise that any one should object. It may be said to have met with the general approbation of the Congress.

The *Public Ledger* of Philadelphia published last year the following sketch of the progress of the marvellous in France:

MARVELS OF MIND AND BODY.

For several years past a number of French physicians have been experimenting on hypnotised or mesmeric subjects and on hysterical patients, with results of the most extraordinary character. It is our purpose to very briefly describe some of these remarkable experiments, from which, we may

say, the standing of the doctors engaged in them, and the critical care with which they were conducted, seem to remove all questions of fraud or inaccuracy.

In these hypnotic experiments as practised by Dr. Charcot, of the Salpetriere; by Dr. Bernheim, Professors Beaunis and Liegeois and other persons of high professional standing, the most striking feature is that the influence exerted upon the patient does not vanish with the conclusion of the experiment, but may produce its effects days, weeks or even months afterwards, when the patient is seemingly in a normal state and controlled solely by his own thoughts. For instance, a sensitive person may be hypnotised, or mesmerized, to use the better known word, and it be suggested to him by the experimenter to go at a certain hour of the next or some succeeding day and shoot some person and then deliver himself up to justice. On being brought back to the normal state no recollection of this suggestion is present in his mind. And yet, if the experiment work as truly as it often seemingly has worked, he will endeavor at the time fixed to perform the action indicated, with the full belief that the impulse to do so is his own. We may quote some instances in corroboration of this seemingly improbable statement.

CASES OF HYPNOTIC SUGGESTION.—Among minor instances of this result, Frederick Myers relates that he suggested to a hypnotised subject, who was engaged in coloring a sketch, that it would be a good idea to paint the bricks blue. He repeated his suggestion several times, and then brought the subject to the normal state. She had no recollection of what had passed, yet on resuming her painting some time afterwards she hesitated, and then said to a lady companion, "I suppose it would never do to paint these bricks blue." "Why blue?" "Oh, it only occurred to me that it would look rather nice." She acknowledged that the idea of blue bricks had been persistently in her mind, with the notion that the color would look well.

In another instance, Dr. Bernheim, of Nancy, suggested to a hypnotised person to take Dr. X.'s umbrella when awake, open it, and walk twice up and down the gallery. On being awakened he did so, but with the umbrella *shut*. When asked why he acted so, he replied: "It is an idea. I take a walk sometimes." "But why have you taken Dr. X.'s umbrella?" "Oh, I thought it was my own. I will replace it."

These are harmless instances of this strange power. There are others the reverse of harmless in this significance. One or two of these we may quote: Prof. Liegeois, in his recently published pamphlet, "Of Hypnotism in its relations to Civil and Criminal Law," describes experiments with the subjects of M. Liebault, a well-known hypnotiser. In these experiments he took pains to induce the patients to commit crimes. As he relates, Mdle. A. E. (a very amiable young lady) was made to fire at her own mother with a pistol, which she had no means of knowing was unloaded. The same lady was made to accuse herself before a judge of having assassinated an intimate friend with a knife. Yet in both these instances she was wide awake at the time and supposed that she was acting from her own impulse.

Many other instances might be given, but these will suffice for illustration. As to the length of time in which such a suggestion may remain operative, Prof. Beaunis relates a case in which he suggested to a hypnotised subject that he would call on her on the next New Year's day (172 days after the date of the experiment). On that date, being perfectly conscious, she seemed to see him walk into the room where she was, pay his compliments, and retire. She insisted that this had really happened, and

could not be convinced to the contrary. A striking feature of this incident was that he seemed to be dressed in summer attire (as at the date of experiment), though it was now the dead of winter.

A natural conclusion from the facts above detailed is, that the strange power here indicated might prove a very dangerous weapon in the hands of an unscrupulous man. If a person can suggest to a subject in the hypnotic sleep that, at a certain future day, he or she shall kill a person obnoxious to the experimenter, or perform some other criminal act, and if the act be duly performed, the subject being in a seemingly normal state, and fully convinced that he acted solely through an impulse originating in his own mind, it might appear as if there was little safety left for honest people, and that a villain might carry out his murderous schemes with perfect impunity. In such a case as we have said, the mind of the patient would cease to be his own, but would partly belong to the person whose deadly thoughts it contained, and whose involuntary agent it had become. Will the jurisprudence of the future have to take account of such possibilities as this? Yet it must be remembered that the great majority of people are not susceptible to hypnotic influence, and that those whose will can be so completely subjected to that of another are comparatively few. Very few such have yet been found in France. In America, the realm of a less excitable people, still fewer could be found.

It may be said, moreover, that this influence in several cases has been exerted for the good of the patient. One instance is given in which the patient was a great smoker and drinker, and voluntarily gave up both under the influence of hypnotic suggestion. Several other cases of the same kind are related, while a humorous instance is given of an idle school boy who, impelled by a hypnotic suggestion, became a very ardent student. After working off that spell, however, he obstinately refused to be hypnotised again, apparently with the impression that there was something uncanny in his unusual fit of devotion to study.

The Grand Symposium of the Wise Men of the Nineteenth Century.

The question of our future destiny is paramount to all others in dignity and importance. Upon this subject all wise men must have clear and positive views. The editor of the *Christian Register* of Boston, according to the very common idea that men in prominent positions as professors and decorated with college honors must be the wisest, thought it well to ask them if science could take cognizance of the question of immortality, and if its verdict was for or against a future life. Such questions he addressed to twenty-three professors, presidents, doctors of laws, etc. But he did not reflect that there were several hundred gentlemen in Boston who had more knowledge on this subject, and who could give him positive and reliable information, and he entirely forgot that the only scientist who has examined this question from the physiological standpoint resides in Boston.

The editor did not obtain what he was ostensibly seeking, but he did obtain an amount of evidence of ignorance, in high places, which I should be happy to record, but for the fact that it would occupy

more than half of one number of the JOURNAL OF MAN. Nevertheless, I cannot deprive my readers of the pleasure and amusement derived from this correspondence. I have condensed the responses into a readable compass leaving out their useless verbiage, and putting them in a poetic form, as poetry best expresses the essence and spirit of an author's thought. I think the learned gentlemen, if they could peruse these doggerel rhymes, would acknowledge that their meaning has been expressed even more plainly and forcibly than in their own prose. The reader will observe that of the whole twenty-three only two appear to have any knowledge on the subject, the famous A. R. Wallace and the brilliant Dr. Coues. The following is the essence or rather quintessence of the voluminous responses in the order in which they were published. The learned gentlemen ought to feel grateful for the increased candor, brevity and explicitness of their replies, when boiled down into the rhyming form, bringing out new beauties which were not apparent in the original nebulous condition of vagueness in which some of them disclaim opposition to immortality, while their only immortality is that of atoms and force.

While there is something amusing in these responses (which I shall carefully file away for the future), which may furnish matter for surprise and laughter in a more enlightened age, and which may cause the writers, if they live long enough, to realize a feeling of shame for the wilful ignorance or affectation of ignorance displayed, we cannot overlook the very serious fact that the educational leadership of our country is in the hands of men of whom a large proportion are destitute of the very foundation of the sentiment of religion, while another large portion are so utterly regardless of scientific truth as to ignore the best attested facts, which are continually in progress within their reach — a degree of bigotry which is not surpassed in the history of the "Dark Ages." Verily the shadow of those ages rests upon the leading institutions of to-day.

1. Response of PROF. CHARLES A. YOUNG, LL.D., of Princeton College.

I must confess this creed of Immortality
Hath not in the light of science much reality;
But all such questions are beyond our science,
And revelation is our sole reliance.

2. PROF. JAMES D. DANA, LL.D., of Yale College.

Though very much hurried — not to say flurried,
I will venture to say, as my answer to-day,
There is nothing in science to prevent our reliance
On the solemn reality of life's immortality.

3. PROF. ASA GRAY, LL.D., Harvard University.

Were the gospel light out, we should all be in doubt,
For science looks on, astride of the fence,
And never can tell us the whither or whence;
But I shrewdly suspect it is slightly inclined
To harmonize now with the Orthodox mind.

4. PROF. JOSEPH LEIDY, M. D., LL.D., University of Pennsylvania.

Your doctrine of life eternal
 And everything else supernal
 Might well be pronounced an infernal ;
Delusion !
 For Solomon said at an ancient date
 That everything dieth early or late,
 And man or beast, or small or great,
 Hath but one fate.
 Your future life is an awful bore ;
 I've tried life once, and I want it no more.
 You may guess and imagine o'er and o'er,
 But where's the proof ?
 Yet nevertheless, I won't deny
 You may live without brains in realms on high,
 But as for myself I'd rather not try,
 I'd rather die.

5. SIMON NEWCOMB, LL.D., F. R. A. S., etc.

Science deals only with matters of sense,
 It has nothing to do with a mere pretence.
 'Tis one thing to say, that the soul survives,
 And another to say that a cat has nine lives ;
 But I do not say the one or the other,
 Nor affirm nor deny that the monkey's my brother.
 I've nothing to say of angels or sprites,
 Or the spooks that appear in the darkest of nights.
 For if we can't see them, nor chase them nor tree them,
 They can't be detected, nor caught and dissected,
 So science must be mum — and I, too, am dumb.

6. J. P. LESLEY, State Geologist of Pennsylvania, an ex-Reverend.

Science knows nothing about this matter,
 But fancy may come to talk and flatter.
 And as all mankind in this agree,
 There's a future life for you and for me.
 Let science slide ; we'll go with the tide,
 Uplift ourselves above the sod,
 And claim to be a part of God ;
 Though God extends through time and space,
 While man, alas ! soon ends his race,
 And whether he lives his own life again
 Or is lost in the infinite, I do not think plain.

7. LESTER F. WARD, A. M., of the Smithsonian Institution, Washington.

As for immortal life, I must confess,
 Science hath never, never answered "yes."
 Indeed all psycho-physical sciences show,
 If we'd be logical, we must answer no !
 Man cannot recollect before being born,
 And hence his future life must be "in a horn."
 There must be *parte ante*, if there's a *parte post*,
 And logic thus demolishes every future ghost.

Upon this subject the voice of science
 Has ne'er been ought but stern defiance.
 Mythology and magic belong to "*limbus fatuorum*"
 If fools believe them, we scientists deplore 'em
 But, nevertheless, the immortal can't be lost,
 For every atom has its bright eternal ghost.

8. EDWARD MORSE, Ph. D., of Salem.

That immortality which Science denies
 Cannot be admitted by those who are wise,
 For if we give up and concede Immortality,
 There's nothing to check its wide Universality.
 The toad-stool and thistle, the donkey and bear
 Must live on forever, — the Lord knows where.
 I tell you, dear sir, that Science must wake up
 And grapple these spooks to crush them, and break up
 This world of delusion of Phil. D's and D.D's,
 Who are all in the dark, as dear Huxley agrees,
 Proud Huxley's "The Prince of Agnostics," you see,
 And Huxley and I do sweetly agree.

9. PROF. JOSIAH PARSONS COOKE, LL.D. of Harvard University.

I freely confess that the life of the dead
 Is a mystery alike to the heart and the head
 Of all the mortals that dwell on earth,
 Although revealed since our Saviour's birth,
 And I fully believe in the old-fashioned God,
 Who, walking in Eden, made man of a clod;
 And I fully believe the same Deity still
 Controls all things, here by the fiat of will.

10. EDWARD D. COPE, A.M., Ph.D., author of "Theology of Evolution." Dr. Cope answers in a very voluminous and intricate manner, but the following is the essence of his answer.

Of life eternal little can we know,
 And yet we hope some glimmerings may grow,
 By patient inference as facts appear.
 I hope there's something coming near.
 Science but sees extinction in our death,
 And life the incident of fleeting breath.
 We travel round the ologies to see
 Naught but a grand revolving mystery;
 But then if we have a controlling mind,
 Why should not God have the same kind?
 "Kinetogenesis" was ruled by will,
 The conscious thought goes with it still,
 And as conscious thought erst "ruled the roast,"
 Why may it not become a ghost?
 But as ghosts are like a vapor mixed,
 All speculation is lost betwixt
 The possible this, and the possible that,
 And so philosophy falls flat.

11. SIR JOHN William DAWSON, LL.D., F.R.S., Principal of McGill University, Montreal.

We are bound to believe in eternal life,
'Tis an instinct which in humanity's rife,
Of savages, some have been found so low,
As neither a God or a heaven to know;
If civilized men sink down to their level,
They are on the highway to the realms of the Devil.

12. J. STERRY HUNT, LL.D., F.R.S.

In a terrible hurry, I cannot say much,
But Science, I think, opposes all such
Belief in the future. But God is so great,
I accept what he gives as my future state.

13. WILLIAM JAMES, M.D., Prof. Philosophy, Harvard University.

I can only say my philosophy floats
In the German life-boat of Prof. Lotze,
At one opinion we both arrive,
That all who ought to will survive.

14. BENJAMIN APTHORP GOULD, LL.D., Astronomer, Cambridge.

My faith is firm, but I have no time
To explain it all in this tuneful rhyme.
Science cannot say much, I fear,
But must admit that God is here,
And if the priests would let us alone,
Perhaps a little more might be known.
Spirit is fact, and this I assume,
For Matter is nothing but solid Gloom.

15. ALFRED R. WALLACE, the compeer of Darwin.

Spiritual science has told the whole story
Of the claims of mankind to realms of glory.
Our facts are abundant, harmonious and true,
They satisfy me and should satisfy you.
No baseless hypothesis shapes our knowledge,
No dogmatic rule derived from a college,
As we fearless explore the worlds unseen,
And learn what all their mysteries mean.
The science we study is truly Divine,
They only reject it who are mentally blind.

16. THOMAS HILL, D.D., LL.D., Ex-President of Harvard.

As for life after death, a life without breath,
Though science says no, I don't think it's so,
For 'tis well understood our God is too good
To create us and cherish, and then let us perish.

17. Prof. ASAPH HALL, LL.D., of the National Observatory, Washington.

Metaphysics and science are still our reliance,
Taking them for our guide, we can't quite decide,
But as we incline, a doctrine we find.

18. Prof. ELLIOTT COUES, M.D., Ph. D., Scientist and Theosophist.

I think that science is bound to answer
Every question that comes to hand, sir.
Then why do some scientists fail to acknowledge
Discoveries made outside of their college?
There's a reason for all things that come to pass,
And no man likes to be proved an ass;
And hence they refuse to agree with St. Paul,
The spiritual body is all in all.

19. HERBERT SPENCER, British Philosopher, as reported by
Rev. M. J. Savage.

'Tis all in a muddle we cannot make out,
Nor does evolution diminish the doubt;
The facts that we get prove very refractory,
And I cannot find anything quite satisfactory.

20. Prof. Charles S. Pierce, A. M., of Johns Hopkins University,
(a voluminous reply).

I've looked this question through and through,
But for future life the prospect's blue.
Psychic Researchers have gathered up much,
But it crumbles to dust beneath my touch.
'Tis nothing but rubbish that Society brings,
For the ghosts they have found are the stupidest things,
Poor "starveling" idiots, all of that ilk,
Who are coming back here to cry over "spilled milk."
Serenely we smile at "the lamp of Aladdin,"
And stories of ghosts about this world gadding.
Yet after all, I don't believe in Spencer,
In Kant or in Comte, or in any of them, sir;
Nor in Christendom's sacred and reverend creed,
Though weaklings adopt it because they have need;
But I believe in this world's events,
And a life regulated by common sense.

21. DANIEL COIT GILMAN, LL.D., President of Johns Hopkins
University.

Man hath soul-freedom here on earth,
And from Almighty God hath birth;
Therefore, should stand in faith sublime,
And fear no science of our time.

22. F. A. P. BARNARD, President of Columbia College, New York.

Your question stands outside of science,
Of any science that is mine,
The only doctrine worth reliance,
Comes from the old Bible — Still Divine.

23. Prof. T. HUXLEY, British Philosopher, etc.

If a soul works with brains, can it work without?
Would seem to be a matter somewhat in doubt.
If you know that it can, pray tell me why?
If you know that it can't, you know more than I.
You may answer such questions if you know how,
But I'll not wait a moment to hear you now!

The Burning Question in Education.

IF our left hand had been mangled, and continued to be an inflamed, ulcerating mass, though carried in a sling and treated by all the surgeons of repute around us,— never through a long life giving any promise of restoration or even relief,— would not its restoration be the most prominent question in our minds?

Society has a crushed, ulcerous, and painful hand upon which the doctors of the college and church have expended such skill as they have in their occasional perfunctory visits, and the hand grows no better, but rather worse, during the whole existence of the American Republic.

The existence of an increasing mass of crime, pauperism, and insanity is the crushed and diseased hand of civilized society, to which and to its obvious, natural method of healing I have vainly endeavored, in the "New Education," to call the attention of our clergy and our teachers. It is true that three editions of that book have been disposed of to the delight of progressive thinkers, but it has made little impression on those who control public institutions and public opinion. Why is this?

There are sounds in nature too finely delicate to be heard by the average ear, and rays beyond the violet too fine for the average human eye, though visible to those of superior nervous endowments. So in the world of thought there are ethical conceptions too high and pure for the multitude, — conceptions so far away from their habitual life that they cannot appreciate or sympathize with them. Such conceptions constitute the ethical system of education, which is competent to banish crime, and to introduce a higher social condition, as has been amply proved by its imperfect introduction in the Lancaster, Ohio, and other reformatory schools.

Why is not this made the prominent theme in every religious society, as prominent as temperance? True, intemperance supplies us the majority of criminals, but when the criminal is prepared in the hot-bed of alcohol, society transplants him into a richer soil, impregnated with a greater amount of filth than the saloon, and cultivates him into the full-blown, hardened villain, for whom there is nothing but a career of crime, very costly indeed to society.

Why is this insane course pursued? Because society has not the Christianity which it professes, and the pulpit has not learned how to instil the Divine law of love, while the college cares nothing about it.

Society itself is *criminally indifferent*, and barbarously cruel. Its only thought in reference to its debased members is not their lost condition, and how to redeem them, but how to punish them revengefully for their evil deeds, in imitation of the Divine Demon whom orthodox theology recognizes as its model. Until society has enough of benevolence or enough of practical sagacity to get rid of this common impulse of brute life, we shall continue to have an energetic,

skilful, and formidable army of criminals, spread all over the land, levying an immense tax upon respectable citizens, and requiring an increasing army of police to restrain them.

The best discourse that has yet been preached in a Boston pulpit was once delivered in Trinity Church by the assistant minister, Mr. Allen, a few weeks since, which was made the basis of an admirable article on "our prisoners" in the *Banner of Light* of April 2. Mr. Allen treated this subject in the spirit of the "New Education," showing that our penal system, instead of reforming criminals, educates and perfects them in crime, under which system crime is continually and alarmingly increasing, the statistics which he gives being of the same terrible character as those presented in the "New Education," showing that our demoralization is progressing beyond that of any other country. His statistics, which I have not examined in detail, show that there were more than eight times as many prisoners in this country in 1880 as there were in 1850. In Massachusetts, and especially in Boston, the proportion of criminal population was still greater.

England, having adopted a reformatory system, has kept the criminal population in check,—brought it down to one in 18,000, while we have one to every 837, because our prisons are colleges of crime instead of houses of reformation. A criminal population of 5,000 in Massachusetts is kept under this debasing system, excepting about 700 in the reformatory at Concord and the women's prison at Sherburne. Our criminals are held for punishment amid evil influences, and turned out only qualified to prey upon society again, since they have the brand of shame upon them.

The only proper and wholesome view of this subject, the only view compatible with ethical or religious principles, is that our unfortunate criminal brethren need our loving care instead of vindictive hate. They should never be sent to prison for any definite term of confinement, as a punishment, but, like lunatics and pauper patients, should be placed under care and control until they are cured. Every criminal who will not obey the law in freedom should be sent to prison for life, under a kind and humane system, there to earn his own support and in some cases to repay the damage he has done, and in all cases to remain there until he has, beyond all doubt, become so thoroughly reformed that he may be safely entrusted with freedom. To encourage in the work of reformation, he should be from time to time rewarded by enlargement of his privileges and enjoyments, just in proportion as he proves himself worthy; and after enjoying partial freedom for years, with faithful and exemplary deportment, he should be granted full liberty, on the sole condition of reporting himself at certain regular periods, that a supervision may be retained over his conduct, and confinement renewed if ever he should prove unworthy of entire freedom.

This system has been tried with entire success, and travellers speak of seeing prisoners in Ireland half emancipated, working in the fields, whom they should not have distinguished from the common laborers. That courageous philanthropist, the late Burn-

ham Wardwell, adopted a system of moral government in the Virginia penitentiary, under which punishment was almost abolished; and he was able to send out convicts in the city, under paroles, without any doubt that they would faithfully return. Under a similar system at Lancaster, Ohio, walls and locks were made unnecessary, and the youthful convicts went out freely, when permitted to mingle with the neighboring youth. When their reformation was completed, which did not require over three years, they went forth to lead an honest life; and subsequent reports showed that they walked in the path of respectability and honor.

The mother's love never abandons the idiot and criminal; but, alas! society is neither mother nor father nor brother to its unfortunate members, and hence society suffers, as we ever suffer from violation of the Divine law.

Miscellaneous Intelligence.

BIGOTRY AND LIBERALITY, THEOLOGY AND RELIGION. — Upon these subjects it is customary to find a mingling of contradictions. Leading New England literati, who inherit all the narrowness and self-sufficiency of British conservatism, are frequently impelled to utter expressions which would lead the reader to think them persons of liberal and progressive minds. Such expressions we find in the writings of Dr. Holmes, a thorough medical bigot and sceptic; R. W. Emerson, who closed his eyes against modern spiritual science, and adored the ignorance of Greece; Col. Higginson, the most intolerant and scornful opponent of psychic science; Dr. F. H. Hedge and President Elliot, who represent the status of Harvard College. This was recently brought to mind by seeing the admirable expressions of Dr. Hedge at the 150th anniversary of West Church, Boston, now under the ministry of Rev. C. A. Bartol. For this church Dr. Hedge claims an unsectarian character.

Dr. Hedge says, "Let there be schools of dogmatic theology, as many as you please, but the church should not be a school of dogmatic theology. It should be a school of practical Christianity, inspired, expounded, and enforced by the pulpit. I can conceive of a church which should be so undogmatic, so unpolemic, as to command the respect, engage the interest, and secure the co-operation of all who care less for the prevalence of their specialty than they do for the maintenance of public worship." There is one Boston pulpit at present conducted in this spirit, but it is very feebly sustained. There was another, and it was occupied with brilliant ability, but Boston would not sustain it. It is vacant now. Boston prefers theology to religion, but it is growing slowly, and there are pulpits that are slowly approaching the unsectarian position — very slowly; while the Rev. Mr. J. Savage displays a refreshing freedom of thought, and has been more successful than any other clergyman in carrying a large congregation with him, a solitary specimen of a successful though unsectarian teacher in Boston.

RELIGIOUS NEWS. — “During the past few months, the Chinese authorities in various parts of the empire have issued proclamations to the people, calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected. These documents have been published in so many parts of China that it is probable that every viceroy in the eighteen provinces has received instructions on the subject, and that there is a concerted movement throughout the empire to bring all classes of the population to a knowledge of the dangers of persecuting missionaries and native Christians, and to remove popular delusions respecting the objects and teachings of Christian missionaries.”

“The Jesuits appear to meet with little toleration anywhere but in Great Britain. The sultan has now issued a decree enacting that henceforth they are not to open any new schools in the Ottoman empire, that they are not to teach except in schools placed under the authority of the Porte, and that all the schools now conducted by them are placed under the supervision of the State, and must be subjected to a rigorous supervision.”

“Divine worship is a somewhat costly affair in Great Britain, says the *World*. The one hour’s service in Westminster Abbey on the 21st of June, when the great personages of the realm are to assemble for the purpose of prayer, is to cost the moderate sum of \$100,000. Commoners and ordinary people will not be admitted within the portals of the sacred edifice, yet it is their pockets which will be taxed for the purpose of enabling the princes and lords to pray in due state for the preservation of the Queen.”

“The monument to the memory of Giordano Bruno in Rome, is completed, but permission to erect it has been refused by the Municipal Council of that holy city. This denial is easily explained when it is learned that a majority of the council are clergymen, or under their influence.”

Governor Marmaduke has signed the bill recently passed by the Missouri legislature, making Sunday virtually a Puritanical Sabbath. A powerful protest was presented to the Governor, respectfully requesting him not to sign the obnoxious bill, but it seems he yielded, says the *Jewish Times*, to the wishes of a few fanatics, backed by scheming politicians.

ABOLISHING SLAVERY. — It is pleasant to learn that the movement in favor of abolishing slavery in Brazil is making excellent progress, despite some discouragements. Long ago the Legislature fixed the date by which every slave in the empire must be freed; but the chamber of deputies, acting in opposition to the senate, has lately put a strange interpretation upon certain of the clauses of the most recent law upon the subject, which will have the effect of delaying the latest day of enfranchisement a further 18 months. The Brazilian public has expressed great indignation at this ill-advised action; and, by way of protest, the recent progress of the emperor throughout the province of San Paulo was made the occasion of lib-

erating many slaves at the cost of the local municipalities. When a prominent abolitionist, Senator Bonifacio, of Santos, died, recently, his native town honored his memory by enfranchising the whole of the slaves within its jurisdiction. Herein Santos was but following the example of the provinces of Ceara and the Amazons, in both of which the last slave was freed some years ago. It is, perhaps, wise to add that the slave-owners are being quite fairly treated in the way of compensation. — *St. James Gazette*.

Bokhara the noble, the richest, most enlightened, and most holy of all Mahommedan nations in Central Asia, and beyond it, has just officially declared the complete abolition of slavery. Up to the present this curse had not altogether disappeared, although it was generally assumed that, since Russia secured control over the Ameer's country, it had quite ceased to exist.

Fourteen years ago, M. Eugene Schuyler, the author of "Turkistan," in order to demonstrate to the Russian government that its prestige had not put a stop to the slave trade, as was then alleged, purchased a young boy slave for one hundred roubles, the average price of the human article in Bokhara, and brought him to St. Petersburg. The boy was subsequently apprenticed to a Tartar watchmaker, and later became a convert to the Russian church. According to a letter in the Russian *Official Gazette*, the young Ameer's decree, finally freeing all the bondmen within his dominion, was promulgated Nov. 19, 1886.

OLD FOGY BIOGRAPHY.—It seems that biography as well as history will have to be re-written in the light of modern progress. *Appleton's Cyclopaedia of American Biography* has sent out its first volume, edited by Gen. Wilson and Prof. John Fiske. The sources of this volume do not promise much liberality, and the first volume does not show it. While professing to record the lives of all who are eminent or noteworthy, it fulfils this promise by recording many who are not very eminent or noteworthy; indeed, Mr. Lowell says, by way of commendation, that he has hunted for obscure names and found them. What then is the reason of the omission of the Hon. Cassius M. Clay, our former minister to Russia, one of the most conspicuous figures for many years in American politics and *par excellence*, the lion of the struggle which ended in negro emancipation? His life, recently published is a volume of fascinating and romantic interest. Mr. Clay might treat this omission as the old Roman said of having a statue in the forum—that he would rather men should ask why he had *no* statue there, than to ask why his statue was there. Dr. Joseph Rodes Buchanan is briefly noticed, his name incorrectly spelled, a catalogue of his publications given, and a volume attributed to him which was written by the notorious Dr. John Buchanan of Philadelphia. But nothing is said of the new school of philosophy, or of the new sciences, established by Dr. Buchanan. Evidently this is old fogy biography. The editors have gathered their material with a scoop, unable to distinguish between dirt, pebbles and jewels. Nevertheless they have made a valuable record if not a fair one.

LEGAL RESPONSIBILITY IN SOMNOLENT CONDITIONS.—In the Academy of Medicine at Paris, Dr. Mesnet made a report of his experience in hypnotism, showing that somnambulic or mesmeric subjects were not accountable for their acts in that condition. In this case, the patient, a youth of nineteen years, had been subject to somnambulic attacks in which he acted strangely, and, on one occasion, had openly taken several articles of furniture from a shop, for which he was arrested, when he fell again into somnolence and was sent to the Hotel Dieu. Dr. Mesnet, for an experiment, gazed firmly at him, and got him in magnetic rapport and then ordered him to steal the watch of one of the students the next day. He manifested a great deal of repugnance to this command, but yielded, and the next day came with the student, with whom he talked. After a time he fixed his eyes on the student's watch and appeared mentally agitated, his breathing hurried, and his limbs trembling, his face red in one part and pallid in another. In this condition, he put forth his hand in an indecisive manner, stole the watch, put it in his pantaloons pocket, and ran down the stairs, where he was arrested and wakened up. He indignantly denied the theft, and fell into such agitation it required a number to hold him. He fell again into the hypnotic state from which they could not rouse him then, as it was owing to a mental cause. Dr. M. concluded by showing the importance of this matter being understood by magistrates that they may not punish irresponsible parties.

PASTEUR'S CURE FOR HYDROPHOBIA — I am by no means convinced that M. Pasteur has really discovered a remedy for hydrophobia, says Labouchère in the *London Truth*. The Anti-Vivisection Society has published a tabular statement, which shows that from March, 1885, to the present date, 63 persons who have been treated by his system have died. Against this, I should like to know how many persons really suffering from hydrophobia have been cured by it.

The immense interest of the medical profession and the public in Pasteur's method of inoculation with hydrophobic virus is due mainly to the *Stolid Skepticism* of the medical profession. Other methods of cure have been far more successful, but they have been shamefully neglected, for medical colleges are always indifferent, if not hostile to improvements not originating in their own clique. The cures that have been effected by the use of *Scutellaria* (Skull-cap), and of *Xanthium* are far beyond anything achieved by inoculation. I recollect many reports published by farmers, about sixty years ago, of their cures of hydrophobia by skull-cap.

The latest statement concerning Pasteurism is that of Miss Frances Power Cobbe, who writes to the *London Globe*:

"Ramon was not the forty-fifth, but the seventy-sixth patient who had died after receiving the Pasteurian treatment for hydrophobia. Of these seventy-six victims thirty-nine were inoculated in Paris under the first method, seventeen in Russia and twenty in Paris under the second or "intensive" method. For the verification of this

statement I beg to enclose a complete list of all the patients, with dates of death, and authority for each record. Your readers who may be interested in the bursting of this huge medical bubble of Pasteurism will do well to procure the book just published in Paris, "M. Pasteur et la Rage," by M. Zutand, editor of the *Journal de Medecine*. It proves pretty clearly that M. Pasteur does not cure rabies, but gives it by his inoculation in a new and no less deadly form, bearing the ominous title of "Rage de Laboratoire."

LULU HURST. — This wonderful medium who displayed such astonishing muscular powers has changed her name. Mrs. Buchanan psychometrically described and explained her wonderful powers, and predicted that they would soon cease. A Southern newspaper says:

"Paul M. Atkinson, of Chattanooga, Tenn., who achieved quite a reputation as manager of Lulu Hurst, the young lady who possessed such marvellous magnetic powers, was married to that lady a few days ago at her home near Cedartown, Ga. Miss Hurst, since her wonderful power deserted her, has been attending school, and graduated in December last. It is reported that the fortune of \$200,000 she amassed while on the stage has been trebled since by lucky investments."

LAND MONOPOLY. — *The Kansas City Times* publishes a list of the leading foreign corporations that own lands in the United States, showing an aggregate of 20,740,000 acres, equal to more than one-half of England. Well, Americans may as well work to support foreign as home idlers; but a generation is nearing the voting age that will object to doing either.

MARRIAGE IN MEXICO. — A newspaper correspondent from California, writes:

"You may not be aware, as I was not till recently, that Juarez, the native-blood President of Mexico acting, I presume, under authority of Congress, decreed that all children born, or that should be born in Mexico, should be legitimate, regardless of all laws of the Church or State. So rigorous, expensive, and despotic had become the control of the clergy that not one in ten of the children of Mexico were born "legitimate," the people did not marry. This stroke of the State at the Church was the "holy terror" that broke its back; but it liberated the people, and settled the differences between the "higher" and lower classes in a manner that has left marriage in Mexico in the hands of the contracting parties where it properly belongs.

THE GRAND SYMPOSIUM. — The wise (?) men express themselves in our symposium upon immortality. Their utter blindness to the grand displays of immortality, which have long challenged attention, and their reference to every obscure and blind path for its search, remind one of Carlyle's expression in reference to Comte. "I found him to be one of those men who go up in a balloon and take a lighted candle to look at the stars." What a deep shadow upon the intellec-

tual landscape of America is seen in this picture of collegiate ignorance in contrast with foreign enlightenment. While the sovereigns of England, France, and Russia have been communing with the higher world, our college presidents have their heads and eyes covered with the cowl of monkish superstition and ignorance.

Surely the search for truth is the most imperative of duties for those who are chosen to lead the rising generation. They who fail in this duty are as guilty as the sentinels who sleep or carouse upon their posts. The eloquent words of Rev. J. K. Applebee are appropriate to such offences: "The man who is not true to the highest thing within him, does a treble wrong. He wrongs himself; he wrongs all whom he might have influenced for good; he wrongs all the willing workers for humanity by heaping on their shoulders extra toils and extra responsibilities." What is the difference between the Barnard, Hill, Gilman, Elliott, Newcomb, Youmans, and their sympathizers to-day, and the old time opponents of Galileo, Columbus, and Harvey. The men who rely upon learning or memory represent the past, while those who rely upon investigation and intuition represent the future. They are ever in conflict, and ever illustrate the truth of Goethe's remark that "Error belongs to the libraries, truth to the human mind."

A NEW MUSSULMAN EMPIRE has been established on the Red Sea, east of the territory occupied by the followers of the Mahdi. Mohammed Abu is the Sultan, and Kassala is his residence. His army has 8000 men.

PSYCHOMETRIC IMPOSTURE.—Those who wish to understand and practice psychometry should avoid being duped by an *ignorant* pretender who professes to *develop* their psychometric faculties — a pretence which is a self-evident imposition.

OUR TOBACCO BILL.—The *American Grocer* estimates the total annual expenditure for tobacco in the United States, at \$256,500,000. The estimates of cost are as follows: Liquor, \$700,000,000; tobacco, \$256,500,000; sugar, \$187,000,000; coffee, tea, and cocoa, \$130,000,000; schools, \$110,000,000.

EXTINCT ANIMALS.—Wonderful bones have been dug up in Spokane County, Washington Territory — nine mammoths, a cave bear, hyenas, extinct birds, and a sea turtle. One of the tusks measured twelve feet nine inches long, and twenty-seven inches round, weighing 295 pounds. Some of the ribs were eight feet long. The molar teeth weighed eighteen pounds each. The pelvic arch was six feet across; a man could walk through it erect. The monster was estimated to be eighteen and one-half feet high, and to weigh twenty tons.

EDUCATION is making great progress in France. The number of colleges and the number of children at school are greatly increased. There are now five and a quarter millions attending primary schools. Politicians claim that whenever the people in a department are well educated they become republicans.

(Continued from page 32.)

Is there anything miraculous or extravagant in believing that this invisible potentiality, which has such magical transforming and developing power, but which has never been known to arise from combinations of matter, has an origin which is, like itself, spiritual? For we can obtain matter from matter, and spirit from spirit, but never obtain spirit or life from dead matter.

The genesis of the human brain is therefore a microcosmic epitome of the macrocosmic evolution, controlled by the "over-soul" — the Divine power, of which we know so little.

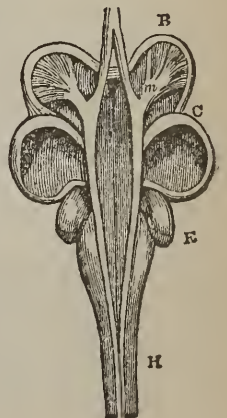
To return to the embryo brain, which gives us visibly the epitome of the evolution of vertebrated animals,—why is it not also an epitome of the entire animal kingdom, from the radiata, articulata, and mollusca to the vertebrata, instead of representing the evolution of vertebrates alone? It may be so. It may be that man and other animals in germination pass through *all* stages, from the lowest to the highest; but the microscope cannot reveal the fact, for the jelly-like or fluid conditions of the nervous system during the first month after conception do not enable us to discover any organization or outline from which anything can be learned. And yet, from certain interesting experiments in sarcognomy which have never been performed except by myself or my pupils, I am disposed to believe that the germinal process of man goes beyond the beginning of the animal kingdom, and that he retains in his constitution spiritual elements which might not improperly be called, not a photograph, but a psychograph of the entire animal kingdom,—yea, of everything that lives, and even of the mineral elements that have no life.

These things are wonderful and grand indeed, but the self-sufficient powers that rule the world of human society have no desire to know them, and hence I have been content to enjoy them alone, or with a few enlightened friends.

It is in the second month of life in the womb that the fish form of brain is distinctly apparent, as shown by Tiedemann. The fish form is that in which we have only a rudiment of the cerebrum, which is so large in man. Behind the little cerebrum, which is smaller than the bulb of the olfactory nerve, we have the middle brain or optic lobes, which give origin to the optic nerves, and behind them the cerebellum.

Let it be understood that the cerebrum is the psychic brain, the cerebellum the physiological brain, and the optic lobes the intermediate or psycho-physiological brain, not sufficient to give the animal its character and propensities, but sufficient to guide it in swimming about.

What the cerebrum is when fully developed in man has already been shown; what it is in the fishy stage of development, when it is the smaller portion of the brain, may be understood by a dissection given in Serres "*Anatomie Comparée du Cerveau*," representing the brain of the codfish dissected or opened from above. In this figure H is the spinal cord, E the



cerebellum, C the optic lobes divided, and B the cerebrum divided, showing the radiating fibres of the corpus striatum, m, from which the cerebrum begins its development.

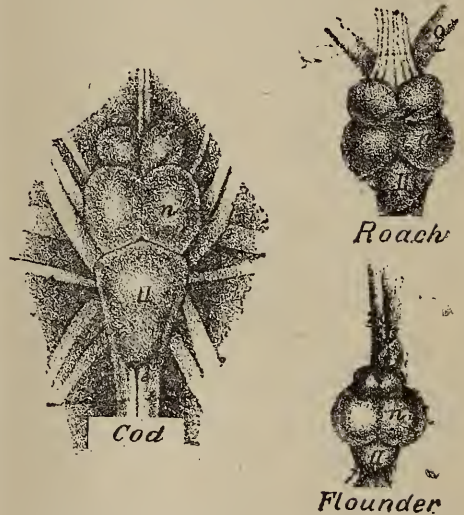
When animal life reaches a high development, the functions which are diffused become concentrated into special organs. Intelligence or psychic life is concentrated in the cerebrum, and entirely removed from the spinal cord. The physiological energy apart from the psychic, is concentrated in the cerebellum, and thus the intermediate psycho-physiological organ, the optic lobes or quadrigemina, being no longer important, dwindles to become the smallest part of the brain.

If the reader will look at the sketch of the brains of the codfish, flounder, and roach, as figured by Spurzheim, he will see in each a very small cerebrum, a larger cerebellum, and still larger middle brain or optic lobes. This is the model on which the human brain is first developed, when in the second month it becomes possible to study it with the microscope. It presents to view in the third month three vesicles of soft neurine, the one which is to form the cerebellum being larger than that which is to become the cerebrum.

These are three brains of different grades, formed alike on the same vesicular plan. The resemblance of the optic lobes to the cerebrum is very striking, and when we open them we see what corresponds to the lateral ventricles of the cerebrum, with a structure at the bottom corresponding in position and character with the inferior ganglion of the cerebrum. The subdivision of function is similar to that of the cerebrum, the anterior portion of these lobes being of an intellectual, perceptive character, and the posterior the seat of the impulses. This has been demonstrated also in the experiments of vivisection, in which the irritation of the posterior part has produced a vocal utterance or bark. Spurzheim gives a view of the brain of the pike with an optic lobe partially opened, to show the ventricle.

The cerebellum or physiological brain is formed on the same general plan, having its energetic or forcible functions in the posterior inferior regions, and its more sensitive functions located anteriorly.

In the embryo of twelve weeks a great advance has taken place; the optic lobes or quadrigemina are still large, but the cerebrum is larger than all the remainder. Still, it has not yet developed what might be called frontal and occipital lobes. The basis of the middle lobe, which is the most physiological portion of the cerebrum, being



EXPLANATION.—In the codfish, roach, and flounder, II is the cerebellum, n the optic lobes, in front of which is the cerebrum, from which the olfactory nerve extends forward. Behind the cerebellum is the superior end of the spinal cord. The letter c is placed on the restiform bodies or posterior part of the medulla oblongata of the cod. The engravings show the upper surfaces of the brains, as we look down upon them.

devoted to the sensibility, appetites, and muscular impulses, is that which first presents itself, being the first outgrowth from the great inferior ganglion or summit of the spinal system. As human brains degenerate to a lower type they approximate this form. The frontal and occipital lobes dwindle and the principal mass remaining is that in the basis of the skull between the ears. We see this form distinctly in congenital idiots. The embryo cerebrum here represented measures but three lines vertically, four lines in length, and five lines in thickness. (The line is the twelfth of an inch.) The nerve membrane of this hollow cerebrum is barely a fourth of a line thick. The cerebellum, formed in the same way by projection from the summit of the spinal cord, making two leaves that come together on the median line, has also a cavity contained between them, and just behind the medulla oblongata, which is finally reduced to the little space called the fourth ventricle, when the cerebellum grows to become a solid body.



12 Weeks

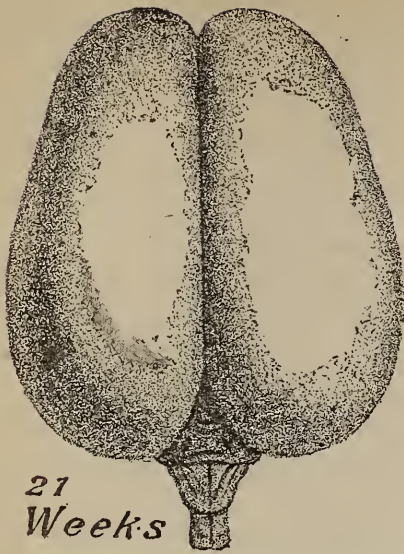
The growth of the cerebrum and cerebellum into solid bodies instead of vesicles is effected by the folding together of the primitive membrane as furrows appear upon its surface, by which it is changed into folds or convolutions, each of which (like the fold of a ruffle) may be cut out from its neighbors and opened from its inner side, like a book. It resembles a book also in the fact that it contains innumerable ideas or psychic elements, and the psychometer might read from each convolution as a book the impressions recorded in it. In its place in the brain it is like a book in a library; and as the book offers on its back a title expressive of its contents, so we label each convolution with its proper title.

In addition to the folding process, a complex growth of fibres uniting in the corpus callosum completes the solidification, but not so thoroughly as to prevent our reopening and spreading out the convolutions by exercising a little dexterity. This was a puzzle to some of the anatomists in the time of Gall, but I have found no difficulty in opening out the convolutions to the extent of five or six inches square. The cerebellum, too, though its ventricle is obliterated, is susceptible also of a manipulation, showing that it has some traces of its original formation.

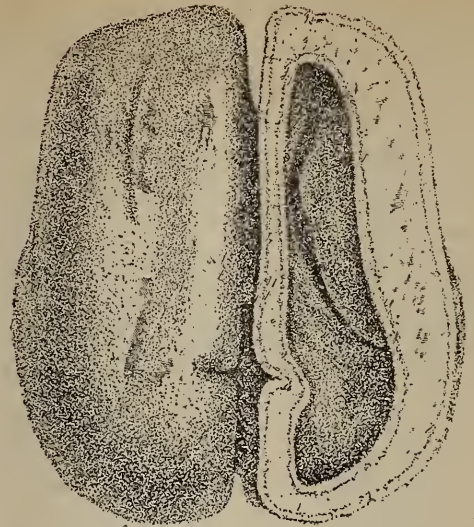
From the twelve weeks embryo to those of twenty-one weeks and of seven months we trace a progressive development and a commencement of the furrows that form the convolutions.

Thus we perceive in the essential plan of the brain its two organs, cerebrum and cerebellum, are hollow spheres which grow gradually into solid bodies, filling their interior cavities, of which the lateral ventricles in the cerebrum, which have been explained, are the remnants.

The great importance of these anatomical details arises from the fact that they show us the true central region of the brain from which its development must be determined; and although this work, designed for the general reader, cannot say much of the brain, it is necessary to show its true conformation to enable us to estimate the living brain correctly, so as to describe accurately



27
Weeks



7 Months;

In the brain of seven months, the right hemisphere is cut open horizontally, showing the ventricle.

living men, study the forms of crania, and derive some profit in ethnological studies from the forms of crania which to the ethnologists of the present time are of very little value or significance, since they neither have nor claim a knowledge of the psychic functions of the brain. I trust, therefore, my readers will not neglect these anatomical memoranda, which they will find very valuable.

I am not aware that any anatomical, physiological, or phrenological writer has given the exposition of the principles of cerebral development which I have been presenting for nearly half a century, although the anatomical facts are patent to all who choose to examine cerebral embryology, and think of what dissection reveals, instead of being thoughtlessly occupied in the mere details of dissection without rising to a comprehension of the Divine plan. Indeed, the phrenological school have positively misconceived and misstated the principles of cerebral development. We can hardly be said to have had any phrenological anatomists since the time of Gall and Spurzheim sufficiently interested in comparative human development to trace its basis in anatomy, for the able work of Solly presented the brain solely as seen by the science of dissection, and not by the science of development and psychic function.

Gall and Spurzheim, understanding cerebral structure themselves, failed to state certain principles which were necessary to guard against misconception; and they did not realize its necessity, because their methods did not include the functions of the base of the brain. Mr. George Combe, who has been the great popular exponent of their system, for which he was well qualified by his clear, philosophic mind, adopted the erroneous idea, in which he has been followed by all subsequent writers on the subject, that the cerebral organs were to be regarded as so many cones, starting from their apex at the medulla oblongata and extending to their base at the surface of the skull. Hence their development was to be estimated by measuring the distance (with a pair of callipers) from the cavity

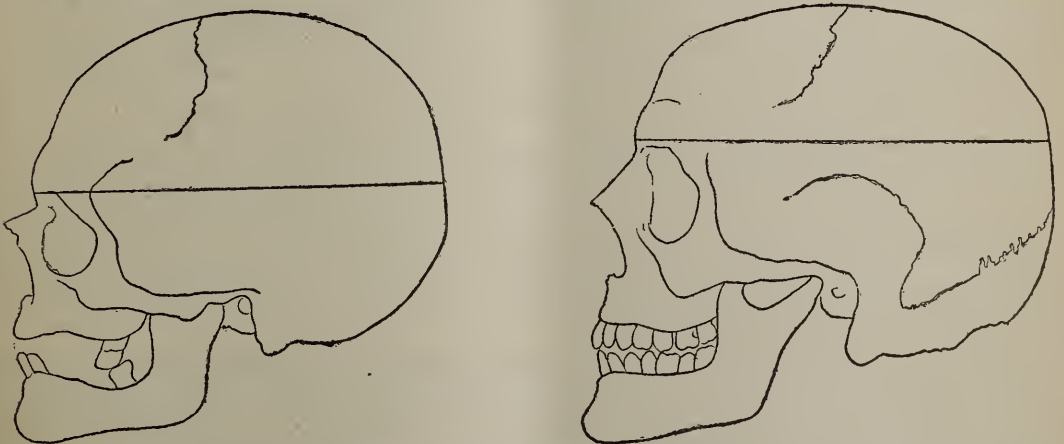
of the ear (which corresponds very nearly to the medulla oblongata) to the locations of the organs on the frontal superior and posterior surfaces of the head.

In my first study of phrenology over fifty years ago, I adopted this method, and diligently measured heads with callipers, relying on the results, until I found them decidedly erroneous. I came upon the astounding fact that the head of a prominent citizen of New Orleans, when measured in this way, indicated by the height of the upper region a character entitling him to rank among the saints, when in fact he was notorious for the unrestrained energy of his violent and vicious propensities. Engaging then in more careful study and dissection of the brain, I found why the rule was so deceptive; as the basilar region is developed below the ventricles, giving depth, while the coronal region developed above gives height, and the measurement from the ear to the top of the head included both depth and height, it might be a very large measurement from animal predominance or basilar depth alone, as it was in the case that first revealed the error of Mr. Combe.

In such cases of animal predominance we find that the moral region does not rise above the forehead, but runs back flat without elevation, while the depth of the ear below the level of the brain and the massiveness of the base of the brain running into a large neck show plainly that the animal organs rule.

In the more noble characters, the rounded elevation of the coronal region, combined with the moderate depth and thickness of the base of the brain, make it easy to see that their vertical measurement is due to height and not to depth. The great error of the phrenological school has been in estimating moral development by the total vertical measurement, and estimating animal development without regard to depth, which is its chief indication.

In a profile view, a line drawn from the middle of the forehead backward, horizontally, is sufficiently near the line of the lateral ventricles to enable us to compare the upward and downward development of the brain. In the two profiles here presented we see

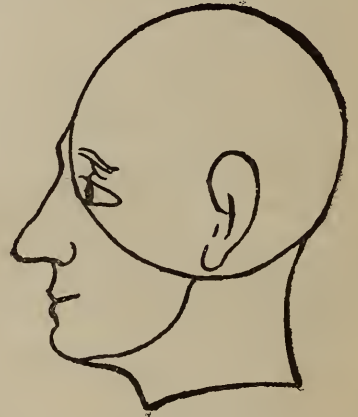


a marked difference of character illustrated by drawing a line back horizontally from the brow. The head in front, which is that of a private citizen of excellent character, named Smith, I obtained in

Florida nearly fifty years ago. At the same time I obtained the other, which is that of a French count who lost his life on the coast of Florida by wreck when engaged in a contraband slave trade with Cuba. In the count we observe much less elevation and much greater depth. He is especially deficient in Benevolence.

In proportion as men or animals rise in the scale of virtue the brain is developed above the level of the face, and in proportion as they incline to gross brutality the development falls behind the face; and there is no exception to this law, either in quadrupeds, birds, or reptiles. Indeed, notwithstanding the smallness of the brains of fishes, their portraits show that this law applies also to them — as if nature had determined to warn mankind of the character of every animal. Alas for the dulness of human observers! Our naturalists and anatomists have said not one word of the most conspicuous fact that may be seen in the general survey of the animal kingdom.*

To return to the theory of cerebral development: The reader will understand by referring to the last chapter that the summit of the spinal system or great inferior ganglion of the brain, bearing the names of optic thalami and corpora striata, is the true beginning of the cerebrum, instead of the medulla oblongata, which *does not* contain the fibres of the cerebral organs. And as this beginning is a little in front of the ear and its first radiating fibres are nearly on the horizontal line just mentioned, it follows that we may locate accordingly a centre from which cerebral development may be estimated; and when we take this true centre we may describe around it a circle, and find that the circle singularly coincides with the outline of the cranium, so that if we add to that circle the outlines of the nose, mouth, and chin, we have sketched a well-developed head of strong character, and ascertained the method of studying the development of the brain, which has so remarkably been overlooked.



No one can begin the study of brain development in men and animals guided by a correct system without being delighted with the uniform accuracy of the science; for even the incomplete and inaccurate science of Gall and Spurzheim, marred in its application by misconceptions of anatomy, has proved sufficiently correct and instructive to maintain its hold upon the minds of all students of nature, by giving them more truth than error, and *sometimes* giving the truth with marvellous accuracy. The errors they did not attempt to investigate. †

*The reader may naturally ask why have I not demonstrated this assertion before the scientific world. The reason is, that dogmatism rules in the sphere of natural science, and no communication would receive fair treatment which contravened the opinions of editors or the mass of prevalent opinion in colleges and scientific societies. It would be peremptorily rejected from our leading scientific magazine, the *Popular Science Monthly*.

† I would merely mention, as a familiar example of such errors, that an enlightened student of phrenology called upon me yesterday, to whom phrenologists had given the character of avaricious selfishness and an incapacity for friendship, which indeed was the correct application of the old system, but was the reverse of his true character. The old system did not explain friendship correctly, and entirely mislocated the organ of avarice by placing it in the temples. The gentlemen had never before received a correct description from phrenologists he had visited.

BUSINESS DEPARTMENT.

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The establishment of the Journal was a duty. There was no other way effectively to reach the people with its new sphere of knowledge. Buckle has well said in his "History of Civilization," that "No great political improvement, no great reform, either legislative or executive, has ever been originated in any country by its ruling class. The first suggestors of such steps have invariably been bold and able thinkers, who discern the abuse, denounce it, and point out the remedy."

This is equally true in science, philanthropy, and religion. When the advance of knowledge and enlightenment of conscience render reform or revolution necessary, the ruling powers of college, church, government, capital, and the press, present a solid combined resistance which the teachers of novel truth cannot overcome without an appeal to the people. The grandly revolutionary science of Anthropology, which offers in one department (Psychometry) "the dawn of a new civilization," and in other departments an entire revolution in social, ethical, educational, and medical philosophy, has experienced the same fate as all other great scientific and philanthropic innovations, in being compelled to sustain itself against the mountain mass of established error by the power of truth alone. The investigator whose life is devoted to the evolution of the truth cannot become its propagandist. A whole century would be necessary to the full development of these sciences to which I can give but a portion of one life. Upon those to whom these truths are given, who can intuitively perceive their value, rests the task of sustaining and diffusing the truth.

The circulation of the Journal is necessarily limited to the sphere of liberal minds and advanced thinkers, but among these it has had a more warm and enthusiastic reception than was ever before given to any periodical. There must be in the United States twenty or thirty thousand of the class who would warmly appreciate the Journal, but they are scattered so widely it will be years before half of them can be reached without the active co-operation of my readers, which I most earnestly request.

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
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THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Descartes with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. I.

JULY, 1887.

No. 6.

Magnetic Education and Therapeutics.

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"IN the *Weiner Allgemeine* I spoke of the possibility of moral education by means of magnetism, which has been carried out." * *

"Dr. Bernheim, a Professor of the Medical Faculty in Nancy who is a champion of hypnotism has written a book on 'Suggestion and its Application in Therapeutics,' in which a great many hypnotic cures are recorded."

"Dr. ——— quotes Franklin against magnetism but Sprengel in his Pharmacology says 'Franklin, sickly as he was, took no part whatever in the investigation.' The Academy again investigated (1825-31) somnambulism, discovered by Puysegur, Mesmer's scholar. In their report of two year's investigation, eleven M. D.'s unanimously pronounced in favor of all important phenomena ascribed to somnambulism. A fairly complete synopsis of their report will be found in my 'Philosophy of Mystics.'"

"Du Potet first studied medicine, but disgusted by the poor results of Pharmacology he embraced magnetism. He performed a series of mesmeric experiments in the Hotel Dieu of so potent a nature that twenty M. D.'s of that celebrated hospital signed the minutes of these proceedings. People ran after Du Potet, pointing at him and crying 'The man who cures.'"

"The respect for medical therapeutics never has been at as low an ebb as just now. The public cannot be blamed for this lack of respect, for they have daily experiences of the ill results of medicine. Even high medical authorities are of the opinion that we have to-day a disintegration of medical principles worse than ever. More uncertain than therapeutics is the manner of diagnosing to-day! The public is well aware that each doctor has something different to say or prescribe. I have a personal case in point. During eighteen months I consulted seven different doctors, and got seven different contrary diagnoses as well as contradictory modes of treatment, and this, too, in the city of Munich, which is hardly secondary to any other city for its medical talent. Is there any cause to blame the public for running to the magnetizers? I should do so myself if

my magnetic susceptibility was greater. In such magnetizers as even Mesmer, Dr. B. can see nothing but charlatans, but I desire to make him aware that a physician whose reputation he is cognizant of, Prof. Nussbaum in Munich, said to his audience in College, 'Gentlemen, magnetism is the medicine of the future.' As I am writing this I have been disturbed by a visitor desiring the address of a reliable magnetizer, as the physician recommended a magnetizer, as he was at his wits end."

"In our medicine the adjunct sciences alone are scientific, and we must respect their high grade; but therapeutics we have none. Hence Mesmer should be called a benefactor to mankind, for he has pointed out the correct way. He, with Hippocrates, says that not the physician but nature cures — that the real therapeutics consists only in aiding the *vis medicatrix nature*. In this direction the professors at Nancy and Paris are laboring. They have given the experimental proof that *if the idea of an organic change of the body is instilled into the mind of the hypnotized, then such change will take place.*" In this we have a foundation for a PSYCHIC THERAPEUTICS which we hope will soon put an end to the anarchic condition of medicine of the present day. But the greatest curse to science of old, and which makes its appearance even to-day, is that *the old ideas are the greatest enemies of the new.*"

"Unfortunately it is the same in the thought realm as in lifeless nature, *vis inertiae* — the law of indolence, according to which nature remains in its condition to all eternity, until she is forced into some new condition from a new cause. This *vis inertiae* is harder to conquer in the thought realm than in lifeless nature, for Mesmer appeared a hundred years ago, and yet to-day they call him "a perfect charlatan." Braid, thirty years ago, started hypnotism, but only after Hansen made a multitude of experiments for profit and pleasure in the largest cities of Germany, did the physicians wake up to the idea of investigating it. They teach nothing of mesmerism or hypnotism at the universities. Yes, even one year ago a professor of medicine confessed to me, should I pronounce the word somnambulism I'd be ruined. This is the manner in which ideas are kept from medical students."

"If medicine, in its results, could look with pride on its therapeutics, it might be explained. But a therapeutics that allows thousands of children to sink yearly into untimely graves from all manner of diseases, that allows a large proportion of grown persons to be decimated yearly by epidemics, that in its psychiatry is perfectly impotent to stop the rapid increase of insanity, that notoriously cannot cure a migraine, a cold, yea, not even a corn, — such a system ought surely to have some modesty, and be only too glad to accept improvements that tend to ameliorate this condition."

CONDITION OF THE MEDICAL PROFESSION.

These remarks of Dr. Du Prel, though somewhat exaggerated, are probably based on truth in their reference to the backward condition of the medical profession in Europe, and of all that portion in

America which is essentially European, and governed by European authority. But the healing art in America has been to a great extent emancipated by the spirit of American liberty, and in its actual results among liberal physicians is far in advance of the European system. One signal proof of this was given at Cincinnati in 1849, when that city was visited by a terrible epidemic of Asiatic cholera, which swept off five thousand of its inhabitants. The mortality of cholera under old school practise had been from twenty-five to sixty per cent., the latter having been realized in hospitals at Paris. Under the practice taught in our college at that time, the mortality in 1,500 cases did not exceed six per cent.

The atmosphere of freedom in this country, and the absolute medical freedom (until within a few years the colleges have procured medical legislation to help their diplomas, and their graduates) have given a progressiveness and practicality to American physicians which are beginning to be recognized abroad.

Dr. Lawson Tait is eminent in the treatment of women in England. In the *Medical Current* of April 20th, he is quoted as expressing a regret that his time and money had not been directed to the Western instead of the Eastern Hemisphere, when picking up his medical knowledge. He predicted that 'ere long it will be to the medical colleges of America rather than to those of Europe that students will travel.' Then he goes on to say:

"American visitors abroad who have given weeks and months to see me work, have one and all impressed we with their possession of that feature of mind which in England I fear we do not possess, the power of judging any question solely upon its merits, and entirely apart from any prejudice, tradition, or personal bias. No matter how we may struggle against it, tradition rules all we do; we cannot throw off its shackles, and I am bound to plead guilty to this weakness myself, perhaps as fully as any of my countrymen may be compelled to do. I may have thrown off the shackles in some instances, but I know that I am firmly bound in others, and my hope is that my visit to a freer country and a better climate may extend my mental vision."

POWER OF MAGNETISM AND SUGGESTION.

The suggestion of Du Prel as to the hypnotic teaching in France, that an idea impressed on the mind of the hypnotized will be realized in the body is the basis of a great deal of therapeutic philosophy. It is true in practice just to the extent of human impressibility. A cheerful physician or friend, by encouraging words impresses the idea of recovery and thus sometimes produces it. Judicious friends never speak in a discouraging manner to the invalid. The success of mind cure practitioners is based on this principle. They endeavor to impress on the patient's mind the idea of perfect health, but they know too little of the whole subject to know how to place the patient in that passive and receptive condition in which the results are most promptly and certainly produced.

Such methods are limited in their effect in proportion to human impressibility and cannot possibly supersede all use of remedies which

reach thousands of cases in which mental operations would be entirely futile. But the power of animal magnetism over all diseases and infirmities of mind and body has been so often demonstrated that its neglect is a deep disgrace to the medical colleges. A correspondent of the *Daily Telegraph* gives the following illustration of its power over drunkenness :

"About eighteen months ago I was conversing with my friend B., who is an enthusiastic believer in mesmerism, and has repute as an amateur practitioner. My contention was that his favorite science (?) had contributed absolutely nothing to the world's good to cause its recognition by either scientists or philosophers. 'Can you give me,' said I, 'one instance in which you have conferred an actual benefit by the practice of your favorite art?' He related several, from which I selected the following : — 'There lives by my parsonage,' said my friend B., 'a man who for many years, had been a confirmed drunkard. Repeatedly were his wife and children forced to flee from him, for when in his drunken frenzies, he attempted to murder them. Again and again have I striven to induce him to flee from his horrible vice, but my efforts were always futile. One day he called to see me when he was suffering acutely from the effects of drink. I resolved to place him under mesmeric influence. This I did, and while subject to me made him promise not to touch strong drink again, and if he attempted to break his pledge, might the drink taste to him filthy as putrid soapsuds. I then restored him to his normal state, and he left me. He kept his unconsciously given promise. In the course of a couple of years this man raised himself from a condition of poverty to the comfortable position of a thriving market gardener. 'Not a fortnight since,' resumed my friend, 'my neighbor's wife laughingly said to me, 'There is no fear of my husband ever drinking again, sir. You know he has to be in the market very early in the morning with his vegetables. Yesterday morning, while he was drinking a cup of coffee at the hotel an old mate said to him, 'Why don't you drink some spirits ; are you afraid?' To show his mate that he was not afraid, he ordered a glass of brandy, but no sooner did he put it in his mouth than he spat it out again, saying the 'filthy stuff tasted like rotten soapsuds.' My friend B. said, that, till he told me, to no one had he mentioned the fact, and that what he did to his poor neighbor he did in order to see if it were possible to use mesmerism as a remedial agent in cases of drunkenness."

The power of control over the impressible condition (which is so easily developed into hypnotism) has been recently illustrated in France, and reports of the phenomena published in the *London News*, concerning which Mr. Charles Dawbarn has published the following in the *Banner of Light* :

"According to the reports published in the *Daily News* of London, Eng., an attempt has been made by physicians in Paris, France, to determine the duration of an hypnotic influence. Some of my readers may not be aware that 'hypnotism' is a word coined by the medical faculty to replace the term 'mesmerism,' which they con-

sider disreputably associated with spiritualism. These physicians seem to have had some very fine sensitives upon whom to operate. The first experiment was upon a lady of some means, but having a mother and sister dependent upon her for support. The hypnotizer first established his influence in the usual manner, and then told the lady he wished her to go to a lawyer the next day, and make her will in his favor. She protested, but finally gave way. All memory of this promise seemed to be lost as soon as she returned to her normal condition. But next day she went to a lawyer, and although he begged her to remember her mother and sister, the will was made just as suggested by the physician. She was an affectionate daughter and told the lawyer she was impelled to leave her property to a stranger by *an influence which she could not resist*.

"A second experiment with another sensitive was then tried. This time the poor girl promised to poison a friend next day, she carried away with her a dose prepared by the doctor. Not knowing why, and like the other sensitive, *under an influence she could not resist*, she gave her friend the harmless drug in a glass of milk, and thus enacted the part of a murderer.

"These experiments have the novelty of having been made by the regular faculty; but thousands of Spiritualists have proved the truth of an hypnotic influence lasting long after the apparent release of the sensitive. We know, or ought to know, that the hypnotic condition can be induced without visible passes; and many of us have seen a sensitive under influence sitting quietly, showing no sign of her slavery to the will of another. We may go yet a step further and assert that men and women, visible and invisible, are constantly psychologizing each other, although we only use the term "sensitive" when the effect is visible to our dull senses.

"But Spiritualists as a whole have been converted by the phenomena appealing to their outward senses, and know little and care little for effects that can only be traced by shrewd, careful and scientific experiment. Yet such facts as come to the surface in those experiments with sensitives in France, are keys with which to unlock some of life's darkest mysteries, and expose the harsh treatment of many mediums.

"Many of us have been greatly troubled by the conduct of our mediums, and often puzzled by their careful prepared attempts at fraud. Mediums we have met and loved, because they have given us proof after proof of the 'gates ajar' for angel visitors, have been presently detected in frauds that required days of careful preparation. We have cried, 'Down with the frauds!' and insisted that they should return to wash-tub and spade for an honest living.

"We have omitted to keep in view that one who is a medium Mondays, Wednesdays and Fridays must also be a medium Tuesdays, Thursdays and Saturdays, and we have neglected to learn the lessons of our own experience. I was talking recently to a gentleman of prominence, twice sheriff of his county, who was narrating with glee how he had mesmerised a young man, and then told him, 'At noon to-morrow you will be lame, and it will last two hours.' Of course it

happened much to the poor fellows perplexity, but my friend would have been surprised to discover that therein was the entire case of the French sensitives and of our poor mediums.

"A very important thought is that an hypnotic influence need not spring from any verbal expression. We all carry with us an influence which strikes every sensitive we meet; and if we sit with her when she is, of course, specially passive, she must receive a yet more marked influence. There is a photographic curiosity now often exhibited which, I think, illustrates the thought I want to emphasize. A family or a class can be photographed, one by one, at exactly the same focus and on the same negative, with a result that you have a clear and distinct face, not of any one's personality, but that actually combines the features of the whole into a new individual unlike any of the sitters."

"This is the very influence we cast upon a sensitive when she sits for us in a miscellaneous circle. We cannot say that any one of us has powerfully affected her, but we know the entire influence has got control and possession, and that influence follows her, too often with irresistible power."

The publication of a work on animal magnetism by Binet and Féré of Paris prompts the following sketch of the subject by the *Boston Herald*, a newspaper which pays great attention to anything foreign or anything from the old school profession, but ignores that which is American and original. The reader will observe that the writers are all in the dark, unable to explain the phenomena they describe.

PROGRESS OF MAGNETISM.

One of the most notable features of the scientific tendencies of the present day is the extraordinary interest taken in the investigation of those peculiar physical and psychical conditions attending the states now known collectively under the name of hypnotism, varying from lethargy, catalepsy, etc., to somnambulism. Until quite recently these investigations have been frowned upon and tabooed in scientific circles, and the fact that any man of scientific inclinations was known to feel an interest in matters associated with "mesmerism" or "animal magnetism" was sufficient to make him an object of suspicion, and injure his good standing amongst his fellow-scientists. The result of the so-called investigations long ago instituted by the French Academy, pronouncing in effect the whole subject a humbug and delusion, has lain like an interdict upon further researches, and the whole matter was left over, for the most part, to charlatans or to persons hardly capable of forming sound judgments or proceeding according to the accurate methods demanded by modern science. Science, however, in the remarkable progress attained of late, has advanced so far upon certain lines that it has been hardly possible to proceed further in those directions without entering upon the forbidden field. Therefore, the old signboards against trespassing have been taken down. For "mesmerism," that verbal scarecrow, has been substituted "hypnotism," which word has had a won-

derfully legitimatizing effect; while "animal magnetism," that once flouted idea, has been proven to be an existent fact by methods as accurate as those adopted by Faraday or Edison to verify their observations.

EFFORTS OF SCIENTISTS.

Many of the most eminent scientists of Europe are now devoting themselves assiduously to these researches. Periodicals making a specialty of the subject are now published in France, Germany, and England. A catalogue of the recent literature of hypnotism and related phenomena, compiled by Max Dessoir, was printed in the number of the German magazine called the *Sphinx* for February of this year, and this catalogue occupied nine pages. The list is limited to those works written on the lines laid under the methods of the modern school, all books being excluded whose authors hold to "mesmeric" theories, or who are even professional magnetizers. The catalogue is, therefore, as strictly scientific as possible; and, being classified with German thoroughness under the different branches of the subject, such as "hystero-hypnotism," "suggestion," "fascination," etc., it will prove a valuable assistance to the student.

In this country the interest of scientists has not yet been aroused to an extent comparable with that of European investigators. Old prejudices have not entirely lost their potency. One of the most eminent professors of a leading university is said to have been subjected to ridicule from his colleagues because of a marked interest shown in the subject, and a Boston physician of high standing within a few months confided to the writer that he had made use of hypnotic methods, with gratifying success, in the case of a patient where ordinary remedies had proven unavailing, but he did not venture to make the results public, since his fellow doctors might be inclined to condemn his action as "irregular."

A work embracing the whole subject has lately appeared in Paris, and, as it is to form a volume of the valuable International Scientific series, published in English, French, German, and Italian, it can hardly fail to diffuse a correct popular understanding of the results thus far attained. The book is called "Le Magnetism Animal" (Animal Magnetism), and its authors are Messrs. Alfred Binet and Charles Féré of the medical staff of the Salpêtrière Hospital for Nervous Disorders in Paris. It gives a history of the patient researches conducted at that institution by the medical staff under the celebrated Prof. Charcot during the past nine years. These experiments have been prosecuted according to the most exact scientific methods, and with the most extreme caution. The endeavor has been to obtain, first of all, the most elementary psychic phenomena, and to test every step in the investigations by separate experiment, specially devised to prove the good faith of the subject and the reality of his hallucination, to eliminate the possibility of unconscious suggestion, to establish relations with similar phenomena of disease or health in the domain of physiology and psychology, and to note the modifications which can be brought about by altering the conditions of the experiments. The authors possess the great scientific

virtue of never dogmatising. In the entire book not a single law is laid down, not a single hypothesis is advanced, which is not reached by the most approved inductive processes. A great service of the book lies in its enunciation of new and trustworthy methods for studying the physiology of the brain in health and disease, while it brings into the realm of physical experiment vexed questions of psychology heretofore given over to metaphysical methods exclusively.

THE HYPNOTIC SLEEP

Is described as a different form of natural sleep, and all the causes which bring on fatigue are capable of bringing on hypnotism in suitable subjects. Two of the leading hypnotic states are lethargy and catalepsy, the former being analogous to deep sleep, and the latter to a light slumber. In lethargy the respiratory movements are slow and deep; in catalepsy slight, shallow, very slow, and separated by a long interval. In lethargy the application of a magnet over the region of the stomach causes profound modifications in the breathing and circulation, while there is no such effect in catalepsy. This shows the connection of hypnotism with magnetism, and various other experiments with magnets have produced some remarkable results. Here it may be added that Dr. Gessmann, a Vienna scientist who has made a specialty of hypnotic studies, has invented and successfully applied an instrument called a hypnoscope, consisting of an arrangement of magnets for the purpose of ascertaining whether any person is a good hypnotic subject.

The experiments demonstrate that sensation in the hypnotic states varies between the two opposite poles of hyperæsthesia and anæsthesia; in other words, the senses may be extraordinarily exalted, as in somnambulism, or, as in lethargy, they may be extinct, except sometimes hearing. In somnambulism the field of vision and acuteness of sight are about doubled, hearing is made very acute, and smell is so intensely developed that a subject can find by scent the fragment of a card, previously given him to feel, and then torn up and hidden. The memory in somnambulism is similarly exalted. When awakened the subject does not, as a rule, remember anything that occurred while he was entranced, but, when again hypnotized, his memory includes all the facts of his sleep, his life when awake and his former sleeps. Richet attests how somnambules recall with a luxury of detail scenes in which they have taken part and places they have visited long ago. M——, one of his somnambules, sings the air of the second act of the opera "*L' Africaine*" when she is asleep, but can not remember a note of it when awake.

There is a theory that no experience whatever of any person is lost to the memory; it is only the power to recall it that is defective. The authors of this work say that, while the exaltation of the memory during somnambulism does not give absolute proof to the theory that nothing is lost, it proves at any rate that the memory of preservation is much greater than is generally imagined, in comparison with the memory of reproduction, or recollection. "It is evident," they say, "that in a great number of cases, where we believe

the memory is completely blotted out, it is nothing of the kind. The trace is always there, but what is lacking is the power to evoke it; and it is highly probable that if we were subjected to hypnotism, or the action of suitable excitants, memories to all appearance dead might be revived."

A comparison between the phenomena of awakening from natural and artificial sleep is instituted. In the case of dreams, recollection more or less vivid persists for a few seconds, then becomes effaced. This forgetfulness is even more marked in the case of hypnosis. On returning to natural consciousness, the subject cannot recompose a single one of the scenes in which he has played his part as witness or actor. The loss, however, is not complete, for often a word or two is sufficient to bring back a whole scene, though this word or two coming from operator to subject, partakes more or less of the nature of a suggestion.

SUGGESTION.

"Suggestion," by which is meant the production of thoughts and actions on the part of the subject through some indication or hint given by the operator, is found to be analogous to dreaming. Say the authors: "For suggestion to succeed, the subject must have naturally fallen, or been artificially thrown into a state of morbid receptivity: but it is difficult to determine accurately the conditions of suggestionability. However, we may mention two. The first, the mental inertia of the subject: * * * the consciousness is completely empty: an idea is suggested, and reigns supreme over the slumbering consciousness, * * * The second is psychic hyperexcitability, the cause of the aptitude for suggestion." For example, we say to a patient: 'Look, you have a bird in your apron,' and no sooner are these simple words pronounced than she sees the bird, feels it with her fingers, and sometimes even hears it sing." "Again, in place of speech we engage the attention of the patient, and when her gaze has become settled and obediently follows all our movements, we imitate with the hand the motion of an object which flies. Soon the subject cries: 'Oh, what a pretty bird!' How has a simple gesture produced so singular an effect?"

"It is admitted, however, that the hypothesis of the association of ideas only partly covers the facts of suggestion, even when stretched to include resemblances. For instance, when we charge the brain of an entranced patient with some strange idea, such as, 'On awakening you will rob Mr. So-and-so of his handkerchief,' and on awakening, the patient accomplishes the theft commanded, can we believe that in such a sequence there is nothing more than an image associated with an act? In point of fact, the patient has appropriated and assimilated the idea of the experimenter. She does not passively execute a strange order, but the order has passed in her consciousness from passive to active. We can go so far as to say that the patient has the will to steal. This state is complex and obscure, hitherto no one has explained it. * * *

The facts of paralysis by suggestion completely upset classical psychology. The experimenter who produces them so easily

knows neither what he produces nor how he does it. Take the example of a systematic anæsthesia (paralysis of sensation). We say to the subject, 'On awakening you will not see Mr. X., who is there before us; he will have completely disappeared.' No sooner said than done; the patient on awakening sees every one around her except Mr. X. When he speaks she does not answer his questions; if he places his hand on her shoulder she does not feel the contact; if he gets in her way, she walks straight on, and is terrified at being stopped by an invisible obstacle. * * * Here the laws of association, which do such good service in solving psychological problems, abandon us completely. Apparently they do not account for all the facts of consciousness."

PORTRAITS BY HALLUCINATION.

A remarkable and suggestive series of experiments performed with portraits by hallucination is given in the book. These experiments show that if by suggestion a subject is made to see a portrait on a sheet of card board which is exactly alike on both sides, the image will always be seen on the same side, and, however it is presented, the subject will always place the card with the surfaces and edges in the exact positions they occupied at the moment of suggestion, in such a manner that the image can neither be reversed nor inclined. If the surfaces are reversed, the image is no longer seen; if the edges, it is seen upside down. The subject is never caught in a mistake; the changes may be made out of his sight, but the image is invariably seen in accordance with the primitive conditions, although absolutely no difference is to be detected by the normal vision between the two blank surfaces.

One experiment brings out this fact clearly. On a white sheet of paper is placed a card equally white; with a fine point, but without touching the paper, the contour of the card is followed while the idea of a line traced in black is suggested to the subject. The subject, when awakened, is asked to fold the paper according to these imaginary lines. He holds the paper at the distance at which it was at the moment of suggestion, and folds it in the form of a rectangle exactly superposable on the card.

A curious experiment in the same line has been often repeated by Prof. Charcot. The subject is given the suggestion of a portrait on a white card, which is then shuffled up with a dozen cards all alike. On awakening, the subject is asked to run over the collection, without being told the reason why it is wished. When he comes to the card on which had been located the imaginary portrait, he at once perceives it. One detail of these experiments is very significant. Supposing we show the imaginary portrait at a distance of two yards from the subject's eyes, the card appears white, whereas a real photograph would appear gray. If it is gradually brought nearer, the imaginary portrait at last appears, but it is necessary for it to be much nearer than an ordinary photograph for the patient to recognize the subject. By means of opera glasses we can make the patient recognize her hallucination at a distance at which she could

not perceive it with the naked eye. In short, the imaginary object which figures in the hallucination is perceived under the same conditions as if it were real. Various other experiments are detailed in support of this formula. The opera glasses only act as if they were focussed upon the point of hallucination, and in the case of a short-sighted subject they had to be altered to allow for the defect of vision. If the patient looks through a prism the image is seen duplicated, although the subject is absolutely ignorant of the properties of a prism, as well as of the fact that the glass is a prism. A photograph of the plain white card used when the photograph was suggested may be substituted, and on being shown to the patient, the hallucinatory image is seen just the same, even two years after the original experiment, as was done in one case.

Some strange phenomena of polarity are related. The following experiments by MM. Binet and Féré are given in illustration: "We give a patient in somnambulism the common hallucination of a bird poised on her finger. While she is caressing the imaginary bird she is awakened and a magnet is brought near her head. After a few minutes she stops short, raises her eyes and looks about in astonishment. The bird which was on her finger has disappeared. She looks all over the ward and at last finds it, for we hear her say, 'So you thought you would leave me, little bird.' After a few minutes the bird again disappears anew, but almost immediately reappears. The patient complains from time to time of a pain in the head at a point corresponding to what has been described in this book as the visual centre (some distance above and slightly posterior to the ear)." The magnet also has the same effect in suspending the real perception. One of the patients was shown a Chinese gong and striker, and took fright on sight of the instrument. When a blow was struck she instantly fell into catalepsy. She was reawakened, and asked to look attentively at the gong; meanwhile, without her knowledge, a small magnet was brought near her head. After a minute the instrument had completely disappeared from her sight. When it was struck with redoubled force, she only looked from side to side with an air of slight astonishment.

The mysteries which puzzle these writers are made plain by anthropology, and I have been presenting the explanation for over forty years to my pupils. The sensibility to hypnotic phenomena is due to the anterior portion of the middle lobe of the brain — to the portion which is developed one inch behind the external angle of the eye, by exciting which we bring on the somnolent condition. The predominance of this region renders the person liable to the mesmeric phenomena.

The hypnoscope proposed is quite unnecessary. The proper test of magnetic susceptibility is either to excite the organ of somnolence and observe if the eyes are disposed to close, or to pass your fingers over the outstretched hand of the subject, within one or two inches, and observe if he feels any impression. A distinct feeling of coolness is sufficient proof of magnetic susceptibility.

Let those who wish to investigate the subject begin in accordance with true science by testing the sensitiveness of the hand. If sensitive, let the subject sit in a passive state, while you touch the somnolent region on the temples, one inch horizontally behind the brow. In from one to ten minutes the eyes will show a disposition to close, winking repeatedly until a dreamy condition arises, with a tendency to a conscious sleep. In this condition the susceptibility is extreme. Experiments in psychometry may be tried with success; the organs of the brain may be excited, and many interesting experiments may be made by those who understand the brain, for intellectual purposes, or for the promotion of health and cure of diseases.

The whole subject is thoroughly explained in the College of Therapeutics, making thereby a perfect guidance to health, and to progress in philosophy, and supplying the great lack in all systems of education — self-knowledge and the sublime art of health, longevity, and progress in Divine wisdom.

The So-Called Scientific Immortality.

The Smithsonian Institution at Washington was founded for the increase and diffusion of knowledge. Guided by the contracted notions prevalent among scientists, it has not accomplished much for either object. The theory of Lester F. Ward of this institution was paraphrased as follows in the last JOURNAL:

As for immortal life I must confess,
 Science has never, never answered "yes."
 Indeed all psycho-physiological sciences show,
 If we'd be loyal, we must answer "no!"
 Man cannot recollect before being born,
 And hence his future life must be "in a horn."
 There must be a *parte ante* if there's a *parte post*,
 And logic thus demolishes every future ghost.
 Upon this subject the voice of science
 Has ne'er been aught but stern defiance.
 Mythology and magic belong to "*limbus fatuorum*;"
 If fools believe them, we scientists deplore 'em.
 But, nevertheless, the immortal can't be lost,
 For every atom has its bright, eternal ghost!

Mr. Ward appears to enjoy greatly this theory of his own final extinction, and he exclaims with infinite self-satisfaction, "this pure and ennobling sense of truth he would scorn to barter for the selfish and illusory hope of an eternity of personal existence." This is quite a jolly funeral indeed!

It is true Mr. Ward's very profound theories contradict an immense number of facts observed by wiser men than himself, but so much the worse for the facts,—they must not embarrass a Smithsonian philosopher when he solves to his own satisfaction the vast problem of the universe. This Mr. Ward thinks he has done. It is quite an ingenious and laboriously constructed hypothesis, but like all other attempts to construct a grand philosophy without a basis

of fact, it is hard to manufacture the theory and hard to comprehend it. Mr. Ward says himself in the *Open Court* that even to comprehend his doctrine would require the "careful reading of nearly 200 pages," while "to see the matter in precisely the same light as I see it would require the reading of the entire work of some 1400 pages!" Really, Mr. Ward, the writer who cannot sufficiently befuddle himself and his readers in fifty pages is not very skilful.

Nevertheless the Ward theory is one of the best that has ever been gotten up by the champions of nescience, and is worthy of a statement in the *Journal* as quite an improvement on the common expression of materialistic stolidity. He claims that he does not deny immortality, but he recognizes no immortality of man—no human soul. He recognizes only the immortality of the world, such as it is, which nobody denies. The future life of man he considers nothing but an illusion, though there is an immortality of intelligence *here* in successive forms.

The doctrine, is that spirit, intelligence, or consciousness is a part of matter—that every atom has its own little share, which practically amounts to nothing in its infinite subdivision, but when matter comes into organized forms the spiritual powers thus aggregated and organized become an efficient spiritual energy; and the higher the organism the grander the power that is developed, man being the most perfect organization evolves the grandest spiritual power, as a superior violin evolves finer music than a tambourine. But the intelligence and will of man are only phenomena, like the music, and have no existence beyond that of the organism that produces them. This is substantially the theory of materialists generally, and of the old school medical colleges which consider human life a mere product of human tissues in combination—a doctrine conclusively refuted in "Therapeutic Sarcognomy."

The special merit of the Ward theory lies in the supposition that mind and matter are elements everywhere inseparably united, and that human intelligence is developed by the aggregation and organization of the mind powers that reside in the atoms of matter,—an explanation which does not often occur to the exponents of materialism,—and has the merit of ingenuity. The theory would do very well if it were not demonstrable that life exists only from influx, and that human life and personality survive the body, and become known to every highly organized sensitive, who knows how to investigate such matters.

The Ward theory demolishes the Deity with the greatest ease, and places man, fleeting or evanescent as he is, at the summit of the universe! As he expresses it, "The only intelligence in the universe worthy of the name is the intelligence of the organized beings which have been evolved; and the highest manifestations of the psychic power known to the occupants of this planet is that which emanates from the human brain. Thus does science invert the pantheistic pyramid."

Such is the fog that emanates from the institution that should help the advance and diffusion of knowledge. No God! no soul!

not even the awful power that Spencer blindly acknowledges — nothing but matter bubbling up and organizing itself into temporary forms that decay and are gone forever. We may well reciprocate his suggestion, and say that such doctrines belong to the *limbus fatuorum*, and, if enjoyed as Mr. Ward enjoys them, they may well be called the “fool’s paradise.” I think Hegel has some similar notion — that God becomes conscious only in man, unconscious everywhere else! And even so brilliant a writer as M. Renan says, “For myself I think that there is not in the universe any intelligence superior to that of man.” In reading such expressions we are strongly reminded of the poem on the “rationalistic chicken,” which would not admit that it ever came out of an egg. When the wisdom shown in the universe is so immensely beyond the comprehension of man, how can he assume his own to be the highest wisdom?

To such dreary absurdities as this the *Open Court* newspaper at Chicago is devoted, and it has a bevy of well-educated friends and supporters — well-educated as the world goes, — and graced with literary capacity and culture, but educated into blindness and ignorance of the scientific phenomena of psychic science, — unwilling to investigate or incapable of candid investigation. The coterie sustaining such a newspaper are precisely in the position of the contemporaries of Galileo, who refused to look through his telescope or study his demonstrations.

It is not from any scientific spirit or scientific acumen that this materialistic coterie avoid psychometric and spiritual facts. The newspapers which ignore or sneer at such knowledge are easily gulled in matters of science. A writer in the *Open Court* upon the possibilities of the future, which he presents as being confined “strictly to legitimate deductions from present knowledge,” exhibits an amount and variety of ignorant credulity which ought not to have gained admission to an intelligent journal. He speaks of an unlimited freedom of submarine navigation and navigation of the air which would not have appeared possible to any but the most superficial sciolist. He also speaks of an electroscope that will telegraph rays of light (!) and enable us thereby to see our most distant friends, and of stowing in a small compass electricity enough to exterminate an army. This imaginative ignoramus adds, “Give to our present biped acquaintance the ability to exterminate armies with a lightning flash, added to the power of sailing at will through the air or of passing at will and in safety beneath the ocean waves, and he would depopulate the earth.” The writer gives much more of this Munchausen stuff which is not worthy of notice except as an illustration of the feeble scientific intelligence with which many newspapers are edited. The editor of a really scientific journal referred to this article in the *Open Court* “as a proof of the danger of a little knowledge.”*

* The air is certainly yet to be navigated when a sufficient amount of power can be concentrated in the machine, but at present we can do little more than float with the wind. It is probable that an engine sufficiently strong, built of the best steel, and propelled by the explosive power of gun cotton, or some similar explosive, would overcome the difficulty. If I were to construct such an engine I would substitute for the lifting power of a balloon that of a sail acting as a kite.

Review of the New Education.

BY SAMUEL EADON, M.A., M.D., PH.D., F.S.A., ETC.

I have read very carefully the third edition of the "New Education," and feel impelled, in order to satisfy my conscientiousness, to write a short article relative to the impressions which the reading of the book produced in my mind.

It is a work of extraordinary merit. Like George Combe's "Constitution of Man," it is highly suggestive; the fascination of the author was such that I could not help but write. To know its value and appreciate its lofty moral outpourings, people must buy the book and read for themselves. The first thought would be that it is the production of an original thinker who had the courage to utter opinions fearless of results, however antagonistic to the common-herd notions.

In all ages, the human understanding, the reasoning faculties, have ever been considered to hold the supremacy in the scale of development, of culture, and of advance toward a higher form of civilization; the moral faculties were thought next in order, and then the propensities common to all animal natures held the third or inferior position. This view of human nature has been handed down from an elder antiquity and still retains its hold largely in the universities and great public schools of the present day.

If this view of the nature of man be a correct one, there ought to be a vast intellectual brotherhood of mankind; but it is not so. From the days of Socrates, Plato, and Aristotle, this culture of the intellectual power has been continuously pursued, but with very slender results; for were this kind of education pursued for 100,000 years, the morale of society would be little better than it is at the present time.

Dr. Buchanan takes quite a different view and makes the moral or ethical faculties supreme, in development and culture, the intellect being the instruments for acquiring facts and the propensities the steam to bring about the desired results. According to his views of man, our emotional faculties are of a higher or more God-like order than our intellectual powers. The intellect being the hand-maid to the emotions, to *feel* the force of truth is higher in mental excellence than to *perceive* it. Depth of emotions is the climax of spiritual power.

The ethical and æsthetic being the foundation of the New Education, Dr. Buchanan, in a series of beautifully written chapters, enters into details in reference to what teachers should be, what the subjects taught ought to be, and what are the shells and what the kernel of knowledge. He shows clearly that woman will ultimately be the regenerator of humanity, that education so far has been merely fractional and one-sided — that true development consists in the co-education of soul and body, the co-education of man and woman, the co-education of the material and spiritual worlds.

There are a million of teachers, and every one should have a copy of this work. No man is fit to teach in the high sense advocated by this author unless he has thoroughly mastered this work. It is easy to pull down a system, but not so easy to build it up ; but in the New Education the follies of the old educational systems are not only levelled to the dust, but a higher and more practical, industrious, and crime-preventing system of training and teaching takes its place. This book will become the grand educational Bible for teachers in all countries where the English language is spoken.

Nor should it be in the hands of teachers only. Every intelligent father and mother, anxious for the development of their sons and daughters should study this book night and day. It should be translated into every European language, and also into Chinese and other Eastern tongues ; the refined, æsthetic, and knowledge-loving people of Japan, were the work translated into their language, would enjoy it intensely.

HAMBROOK COURT, near Bristol, England.

A Japanese scholar has already undertaken the translation of the "New Education" in Japan. The JOURNAL has not room at present for the essays of correspondents, and I have only given a small portion of the essay of the learned Dr. Eadon, who is the most progressive member of the medical profession in England.

Victoria's Half Century.

We are nearing the fiftieth anniversary of the beginning of Queen Victoria's reign. A London writer, reviewing the changes which have taken place in the period marks these notable points : A strange country was England in those far-off days ; there was but little difference between the general state of society under William and the general state of society under George II. If we compared the courts of George IV. and William with the company of a low tap-room, we should not flatter the tap-room. Broad-blown coarseness, rank debauchery, reckless prodigality, were seen at their worst in the abode of English monarchs. A decent woman was out of place amid the stupid horrors of the Pavilion or of Windsor ; and we do not wonder at the sedulous care which the Queen's guardians employed to keep her beyond reach of the prevailing corruption. A man like the Duke of Cumberland would not now be permitted to show his face in public save in the dock ; but in those times his peculiar habits were regarded as quite royal and quite natural. Jockeys, blacklegs, gamblers, prize-fighters were esteemed as the natural companions of princes ; and when England's king drove up to the verge of a prize-ring in the company of a burly rough who was about to exchange buffets with another rough, the proceeding was considered as quite manly and orthodox. Imagine the Prince of Wales driving in the park with a champion boxer !

A strange country indeed was England in those times ; and to look through the newspapers and memoirs of fifty years ago is an amusement at once instructive and humiliating. The king dines with the premier duke, makes him drunk, and has him carefully driven round the streets, so that the public may see what an intoxicated nobleman is like. The same king pushes a statesman into a pond, and screams with laughter as the drenched victim crawls out. Morning after morning the chief man of the realm visits the boxing-saloon, and learns to batter the faces and ribs of other noble gentlemen. We hear of visits paid by royalty to an obscure Holborn tavern, where, after noisy suppers, the fighting-men were wont to roar their hurricane choruses and talk with many blasphemies of by-gone combats. Think of that succession of ugly and foul sports compared with the peace, the refinement, the gentle and subdued manners of Victoria's court, and we see how far England has travelled since 1837.

Fifty years ago our myriads of kinsmen across the seas were strangers to us, and the amazing friendship which has sprung up between the subjects of Victoria and the citizens of the vast republic was represented fifty years ago by a kind of sheepish, good-humored ignorance, tempered by jealousy. The smart packets left London and Liverpool to thrash their way across the Atlantic swell, and they were lucky if they managed to complete the voyage in a month — Charles Dickens sailed in a vessel which took twenty-two days for the trip, and she was a steamer, no less ! For all practical purposes England and America are now one country. The trifling distance of 3,000 miles across the Atlantic seems hardly worth counting, according to our modern notions ; and the American gentleman talks quite easily and naturally about running over to London or Paris to see a series of dramatic performances or an exhibition of pictures. When Victoria began to reign the English people mostly regarded America as a dim region, and the voyage thither was a fearsome understanding.

There is something in the catalogue of mechanical devices which almost affects the mind with fatigue. Fifty years ago the ordinary citizen picked up his ideas of all that was going on in the world from a sorely-taxed news-sheet ; and a very blurred idea he managed to get at the best. Poor folk had to do without the luxury of the news, and they were as much circumscribed mentally as though they had been cattle ; we remember a village where even in 1852 the common people did not know who the Duke of Wellington was. No such thing as a newspaper had been seen there within the memory of man ; only one or two of the natives had seen a railway engine, and nobody in the whole village row had been known to visit a town. But now-a-days the villager has his high-class news-sheet ; and he is very much discontented indeed if he does not see the latest intelligence from America, India, Australia, China — everywhere. An American statesman's conversation of Monday afternoon is reported accurately in the London journals on Tuesday morning ; a speech of Mr. Gladstone's delivered at midnight on one day is summarized in New York and San Francisco the next day ; the

result of a race run at Epsom is known in Bombay within forty minutes. We use no paradox when we say that every man in the civilized world now lives next door to everybody else; oceans are merely convenient pathways, howling deserts are merely handy places for planting telegraph poles and for swinging wires along which thoughts travel between country and country with the velocity of lightning. We see that the world with its swarming populations is growing more and more like some great organism whereof the nerve-centres are subtly, delicately connected by sensitive nerve-tissues. Even now, using a lady's thimble, two pieces of metal, and a little acid, we can speak to a friend across the Atlantic gulf, and before ten years are over, a gentleman in London will doubtless be able to sit in his office and hear the actual tones of some speaker in New York.

So much has the magic half century brought about.

If we think of the scientific knowledge possessed by the most intelligent men when the Queen ascended the throne, we can hardly refrain from smiling, for it seems as though we were studying the mental endowment of a race of children. The science of electricity was in its infancy; the laws of force were misunderstood; men did not know what heat really was. They knew next to nothing of the history of the globe, and they accounted for the existence of varying species of plants and animals by means of the most infantine hypotheses. A complete revolution — vital and all-embracing — has altered our modes of thought, so that the man of 1887 can scarcely bring himself to conceive the state of mind which contented the man of 1837. We have dark doubts now, perplexing misgivings, weary uncertainties, painful consciousness of limited powers; but along with these weaknesses we have our share of certainties. Are we happier? Nay, not in mind. A quiet melancholy marks the words of all the men who have thought most deeply and learned most. The wise no longer cry out or complain — they accept life and fate with calm sadness, and perhaps with prayerful resignation. We have learned to know how little we can know, and we see with composure that even the miracles already achieved by the restless mind of man are as nothing.

There is a far better reason than this for the sadness of thinking men. It is that, with all the progress of science, art, and education, poverty, misery, disease, and crime still afflict society as they did in ruder ages, and our progress is *onward*, but not *upward*. It is *upward* progress to which the JOURNAL OF MAN is devoted.

In the foregoing sketch very little is said of the real progress of the age — the increase of education, the uprising of the people into greater political power and liberty, the prostration of the power of the church, which is destined to disestablishment, and the uprising of spiritual science.

What is there in the reign of Victoria to be celebrated? Was there ever a more perfect specimen of barely respectable commonplace than the reign of Victoria? What generous impulse, or what

notable wisdom has she ever shown? What has she done for the relief of Ireland, for the improvement of a society full of pauperism, crime and suffering, or for the prevention of unjust foreign wars? When has she ever given even a respectable gift to any good object from her enormous income? But virtue is not expected in sovereigns; they are expected only to enjoy themselves hugely, to make an ostentatious display, and consume all their benighted subjects give them.

Mrs. Stanton says:—"The two great questions now agitating Great Britain are 'Coercion for Ireland,' and the 'Queen's Jubilee,' a tragedy and a comedy in the same hour.

Speaking of the Queen's Jubilee she says:

"In this supreme moment of the nation's political crisis, the Queen and her suite are junketing around in their royal yachts on the coast of France, while proposing to celebrate her year of Jubilee by levying new taxes on her people, in the form of penny and pound contributions to build a monument to Prince Albert. The year of Jubilee! While under the eyes of the Queen her Irish subjects are being evicted from their holdings at the point of the bayonet; their cottages burned to the ground; aged and helpless men and women and newborn children, alike left crouching on the highways, under bridges, hayricks and hedges, crowded into poorhouses, jails and prisons, to expiate their crimes growing out of poverty on the one hand and patriotism on the other.

"A far more fitting way to celebrate the year of Jubilee would be for the Queen to scatter the millions hoarded in her private vaults among her needy subjects, to mitigate, in some measure, the miseries they have endured from generation to generation; to inaugurate some grand improvement in her system of education; to extend still further the civil and political rights of her people; to suggest, perchance, an Inviolable Homestead Bill for Ireland, and to open the prison doors to her noble priests and patriots.

But instead of such worthy ambitions in the fiftieth year of her reign, what does the Queen propose? With her knowledge and consent, committees of ladies are formed in every county, town and village in all the colonies under her flag, to solicit these penny and pound contributions, to be placed at her disposal.

"Ladies go from house to house, not only to the residences of the rich, but to the cottages of the poor, through all the marts of trade, the fields, the factories, begging pennies for the Queen from servants and day-laborers."

These forced collections are not entirely for the benefit of the Queen, but are to be appropriated also to a vast variety of local objects and institutions.

The Outlook of Diogenes.

The ancient philosopher Diogenes, whom even the presence of Alexander could not overawe, is one of the most marked and heroic figures of ancient history. It is said "The Athenians admired his

contempt for comfort, and allowed him a wide latitude of comment and rebuke. Practical good was the chief aim of his philosophy ; for literature and the fine arts he did not conceal his disdain. He laughed at men of letters for reading the sufferings of Ulysses while neglecting their own ; at musicians who spent in stringing their lyres the time which would have been much better employed in making their own discordant natures harmonious ; at savans for gazing at the heavenly bodies while sublimely incognizant of earthly ones ; at orators who studied how to enforce truth, but not how to practice it.** When asked what business he was proficient in, he answered, "to command men."

Psychometry brings up these ancient characters as vividly and truthfully as history. Such psychometric descriptions are a continual miracle. How the psychometers, knowing not of whom they are speaking, guided only by a mysterious intuition, should speak of the most ancient characters as familiarly and truly as of our acquaintances to-day, will ever stand as a psychic miracle, to illustrate the Divine Wisdom that established such a power in man. This is the daily experience of Mrs. Buchanan. Her description of Diogenes was as follows :

"I think this is an ancient. There is something quaint about him. He does not seem to follow anything or anybody. He lived a natural life, indifferent to current teachings. He had peculiar original ideas of his own as to life and its purposes, and seems to be a man of philanthropic nature, not æsthetic, but very indifferent as to personal appearance and habits, or as to pleasing people, not at all fastidious. He did not mind people's opinions in the least. They never disturbed him.

"He had enough combativeness to fight his way through difficulties. He had great self-reliance, and did not mind obstacles. If he had to take part in disturbances, he was ready, and had tact and tactics. He had a peculiar power of governing men, and a peculiar way of gaining confidence and esteem. He did not show off at all, and was not at all condescending. He had a great deal of sagacity. He regarded as trifles things people considered as momentous.

"(To what country did he belong?) He was probably a Greek, but he did not accord with anything of his time. He lived in the future and anticipated great changes. He did not agree with any contemporary religion, politics, fashions or manners, but was very sarcastic upon them. He was a philosopher, devoted to the useful, and cared nothing for the ornamental, either in architecture, fashions or anything else. He might not make war on the religion as he was not rancorous or rebellious, but he had different ideas in himself, and was candid in expressing them. He does not give much attention to modern times, but if he were here he would enjoy modern improvements and benevolence, but would denounce our fashions and our bigotry, and teach a primitive style of living."

Let us invoke the strong spirit of Diogenes whose sturdy freedom of thought was like that of Walt Whitman, to coöperate in the review of modern life. Such men are greatly needed to review a

corrupt civilization; and where is the civilization now, where was there ever a civilization that was not corrupt? The function of Diogenes is not performed either by the pulpit or the press. A few special journals are terribly severe on special evils, but the reformatory words of the press generally are few and far between, in comparison to what is needed. The JOURNAL OF MAN does not propose to fill the hiatus and make war upon the myriad evils of society, but it must speak out, now and then, like Diogenes, especially when others neglect their duty.

What is the condition of our legislative bodies? Where is there one that does not provoke sharp criticism? The Albany correspondent of the *N. Y. Sun*, speaking of the legislative adjournment, says; "Mr. William F. Sheehan, leader of the Democratic minority to the Assembly, summed up the work of the Legislature of 1887 when in his address on the floor of the Assembly on the day of final adjournment, he said: 'Prayer will ascend from thousands of hearts of the citizens of this State at noon to-day for their deliverance from this Legislature. It began its session with the corrupt election of a United States Senator. It lived in bribery, and it dies a farce.' No one here regrets the adjournment except the gamblers and the lobbyists. Even the lobbyists would be glad for a vacation, as their labors in bidding for the legislative cattle the last month have been most arduous. The people of Albany look on the Legislature as a pestilence to which they must yearly submit, and they welcome its departure as a farmer does the going of a swarm of locusts from his fields.

Whatever else may be said about the Legislature of 1887, no one ever accused it of being honest, and there is no doubt that it was industrious."

This corrupt Legislature passed two very discreditable bills which would have been made positively infamous if it had not been for the active opposition of a few friends of liberty. One of these bills was designed to add to the stringency of the present obstructive medical law; the other was designed to assist the labors of Anthony Comstock in interrupting the circulation of popular physiological literature, under pretence of suppressing obscenity.

In the Legislature of Pennsylvania, the law designed to suppress the cultivation of spiritual science by severe penalties, was favorably reported by a committee but prevented by popular indignation from passing. Yet the people were not sufficiently alert to prevent legislation in favor of that monopoly the Standard Oil Company, which is considered a betrayal of justice.

In Illinois a bill was passed in the Senate and came near passing in the House, which would have abolished all medical freedom and made it a crime for any one but a licensed doctor to help the sick in any way, even by a prayer. Verily the spirit of American liberty does not pervade American communities and American legislatures.

In Massachusetts the Old Puritanic Sunday Laws having fallen into "*innocuous desuetude*," an attempt to give them a partial enforcement in Boston compelled a little legislative action and the

result was what might have been expected in a State in which religious opinions are allowed to interfere with the credibility of a witness, and in which Diogenes, if he were here, would be struck with the vast inconsistency between the creed of Christendom and its practice, and the vast disparity between the progress of modern knowledge and the effete system of education in our Universities. He would wonder why modern colleges are more interested in the details of Greek life and letters than in the beneficent sciences of to-day of which the Greeks knew nothing.

He would wonder why the edicts of the Pagan emperor, Constantine, concerning the observance of Sunday are observed and enforced as a religious duty, while the Divine love inculcated by Jesus Christ, which forbids all strife and war, is no more regarded by Christian nations than by the rulers of ancient Rome.

He would look into the schools and universities professedly devoted to science and literature, and ask why they have even less freedom of discussion and thought than the schools of Athens, every professor being interested to discourage the investigation of novelties in philosophy instead of being ready to welcome original investigation.

Under the new Sunday law of Massachusetts, Sunday trains and steamboat lines are at the mercy of the railroad commissioners, who can stop every one of them; but boating, yachting, and carriage driving on Sunday are free to all who have the money to pay for them. But while outdoor frolic is free-and-easy, indoor enjoyment is prohibited. Everybody is liable to five dollar fines for *attending* "any sport, game, or play" on Sunday, unless it has been licensed, and private families never ask a license for their own amusements. But *to be present* on Sunday "*at any dancing*," brings a liability to a \$50 fine for each offence! What a terrible thing dancing is to be sure, that looking on should cost \$50, while a frolic in boating and yachting is unexceptionably holy, and the fast young men may kick up a dust, kill the horses, and smash the buggies with impunity, or kill themselves by rowing in the hot sun, under whiskey stimulus on Sunday.

The laws for hotels and restaurants are even more absurd. Travellers, strangers and lodgers may be freely entertained, but if *anybody else* (who is he?) comes into the house, or remains on the grounds about it, on Sunday, the landlord can be fined as much as \$50 at the first pop, \$100 at the second pop, and at the third pop he is to be shut up and deprived of his license. Somebody else must be a terrible fellow on Sunday — and he is a dangerous customer on Saturday too, for if he comes in on Saturday evening, or even lounges on the grounds, it is a fine of five dollars for the landlord. But who is he? How is the poor landlord, or victualler to discover *somebody else*, who is neither lodger, stranger, nor traveller. The landlord cannot detect him, but all sheriffs, grand jurors, and constables are required to hunt for him! *Vive la bagatelle!*

Strictly private gambling is safe on Sunday, and our *Chevaliers d'Industrie* may ruin a dozen families, and provoke suicide and murder, — "plate sin with gold" and it is protected, and the swindling

shyster is protected too on Sunday, for no civil process can be served on that holy day; the rogue who is bothered on that day can get exemplary damages by this law of Sunday asylum. But the poor keeper of a restaurant or of an inn, is the victim for old legislative boys to throw stones at. They have provided a hundred dollar fine for every innholder or victualler who keeps, or "suffers to be kept," on his premises, any implements "used in gaming," or which may be used for "purposes of amusement," and does not prevent such things from being used on Sunday. So if he is not extremely vigilant throughout his house and grounds, he may be caught with a hundred dollar fine, OR be imprisoned three months in the House of Correction at the pleasure of the magistrate!! and for every subsequent offense may be *imprisoned in the House of Correction* as much as one year, and then required to give security for obeying the law. Under such a law a malicious young hoodlum may contrive to send a landlord to jail.

To open a shop, warehouse, or workhouse on Sunday is a fifty dollar offense, and it is fifty dollars also for doing "any manner of labor, business or work" on Sunday, unless the judge considers it a matter of necessity or charity; nevertheless, the "making of butter and cheese" is good Sunday work, if we do not *open the doors* which would bring on a \$50 fine. So is the work of steam, gas and electricity, newspapers, telegraphs, telephones, druggists, milkmen, (bakers before 10 and after 4,) boat houses, livery stables, ferry boats, and street cars. But to catch a fish or fire a pistol on Sunday is a \$10 offense, and to look on at a game of chess is a \$50 crime. However, the law does not punish whistling on Sunday, unless the whistler has spectators, then it is a \$50 business for all concerned. To read Longfellow's *Excelsior* on Sunday to a parlor of company is a \$50 crime. Reading Milton's *Paradise Lost*, or the American Declaration of Independence would also rank as criminal business, being an entertainment, and a party of twenty playing a game of croquet may be fined a thousand dollars.

Verily, if it were not for such hypocritical and asinine legislation as this, we might forget the history of New England witchcraft, and the hanging of Quakers in sight of the spot where this law was enacted as an *improvement* on a still worse, but practically obsolete statute.

Such Sunday legislation is a fair evidence of the absence of true religion, and the predominance of hypocrisy. It is not enforced, and is not expected to be. All the Sunday legislation in New York did not prevent the immense Syracuse Salt Works from carrying on their work day and night. Gov. Hill and the N. Y. Legislature have shown their character by increasing the penalties of the Sunday laws, but they have not approached the Massachusetts standard.

A Bill to Destroy the Indians.

From the Boston Pilot.

THE Puritans of New England and the Cavaliers of Virginia alike treated the Indians as though they had no rights of manhood. The Catholics, Baptists, and Quakers treated them kindly and justly.

The Puritans took Indian lands without permission or compensation. The Catholics, Baptists and Quakers bought lands from the Indians in an honorable way.

The two policies have been in conflict for nearly three centuries.

The Government has held to the policy of buying lands from the Indians, thus recognizing their ownership; but it has not always paid the price agreed upon. Now, under the lead of Senator Dawes Congress has passed a bill which annuls the treaties, and overrides all proprietary rights of every tribe, except nine of the most civilized.

His bill is the "Indian Land in Severalty Bill." It pretends to be in the interest of the Indians, but that pretense is a fraud. It is wholly in the interest of railroad companies, land syndicates, and private white settlers.

The treaties of 1868 and 1876 guarantee the Sioux tribes undisturbed possession of their reservation in Dakota. Not an acre of that land can be taken from them without the consent of three-fourths of them. So read the treaties signed by the United States Commissioners and confirmed by the United States Senate.

The Dawes Severalty Bill takes the Sioux reservation from the control of the Sioux without asking the consent of a single Indian, surveys it as though it was a body of public land, and then says to the Sioux: The Government will return a small homestead for each of you, as individuals, and after twenty-five years you shall have titles to these small tracts, but the remainder of the reservation, (about four-fifth) must be opened to white settlers.

The Sioux protest against this outrage, and have appealed to the National Indian Defence Association at Washington, D. C., to protect their rights. This association has resolved to test the constitutionality of this bill in the Supreme Court of the United States, and asks all friends of justice to sustain them in this legal contest.

Miscellaneous Intelligence.

THE SEYBERT COMMISSION has reported against the claims of Spiritualism. Their report will not even have the effect of the French Academy report against animal magnetism, which checked its progress in the medical profession but not among the people; but before the century passed, the medical profession has taken up the science in earnest, and re-named it hypnotism. The Seybert report will not even be a temporary damper, for while thousands of inquirers, fully as competent as the commission, and many of them far more competent to the investigation, have made themselves familiar with the facts, the commission has done nothing but to emphasize the fact already familiar among the intelligent, of the prevalence of fraud among mediums. Notwithstanding the wonderful powers of Slade, no one acquainted with his history would place any reliance on his integrity. The more intelligent Spiritualists understood such matters, and the Ladies' Aid (Spiritualist) Society of Boston, recently had considerable amusement in the exhibition in their parlors of the materializing and dematerializing wire apparatus used by the fraudulent medium, Mrs. Ross, which was said to have been carried in her bustle. Mrs. Ross when prosecuted for

her frauds was found to be protected by the law of coverture which makes the husband alone responsible. This is a relic of the idea of female subordination and obedience which ought to be abolished. The progress of spiritualism has been marked by as many follies as that of any popular movement, and the bequest of \$60,000, by Mr. Seybert, to the old fogies of the Pennsylvania University was among the stupidest of these follies. If a friend of Galileo had made such a bequest to the Catholic church in his time, to get an opinion of the new astronomy, it would have been as sensible a proceeding. It will however have one good result; it will erect a permanent monument to the ignorance of the universities, a record from which they cannot hereafter escape. Prof. Leidy was one of the salaried commissioners whose mental status was thus exhibited in the last journal:

“ Your doctrine of life eternal,
And everything else supernal,
Might well be pronounced an infernal
Delusion ! ”

THE EVILS THAT NEED ATTENTION, mentioned in the JOURNAL for May, are as rampant as ever. The big combination in Chicago to raise the price of wheat by a corner, utterly burst on the 14th of June, leaving a few ruined speculators. The *Chicago News* says: “What is called buying and selling futures in grain, is no more buying and selling in the innocent and proper interpretation of the words than the wagering on horse races is buying and selling horses. It is a species of gambling as pernicious to public morals as it is contrary to public policy.” The *Chicago Herald* says, “No one is in love with a cornerer who corners. Nobody wastes any pity on a cornerer who gets cornered himself.” Such crimes in a petty way may be punished, but we need law for the millionaire gamblers who not only rob each other, but fleece the entire nation at the same time.

CONDENSED ITEMS.—*Mesmerism in Paris.* M. G. de Torcy has introduced a mesmerized woman into the lion's cage, where she unconsciously puts her head in the lion's mouth: then, in a state of cataleptic rigidity, head and feet resting on two stools, the lion is made to jump over the rigid body, then with paws resting on her body, to pull a string by his teeth and thus fire a pistol. Of course this draws enthusiastic audiences. *Medical Freedom.* The attempts at restrictive medical legislation have been defeated in Rhode Island, Connecticut, and Maine. In Maine, the bill had passed the Legislature and was approved by Gov. Bodwell, but upon re-consideration he vetoed it and the Senate then rejected it. The Allopathic State Society is quite indignant and calls it “*atrocious*” that they cannot enforce a law which the Senate and governor rejected. Mrs. Post in Iowa has been acquitted and will not be punished at all for the awful crime of healing a patient by prayer! The acquittal appears to be on the ground of the unconstitutionality of the law. *The Victoria Jubilee* in Faneuil Hall, Boston, called out an immense indignation meeting, and many eloquent protests. But for the energy of the police a riot might have occurred at the time of the festival. *Delightful Homes.* Asheville, N. C., 2339 feet above tide water, has a delightful climate, especially for pulmonary invalids. Northern Georgia is an elevated region of remarkable general health, and freedom from malarious and consumptive diseases. California has still more delightful homes of health and beauty. Colorado has twelve towns over 5,000 feet above the sea, and ten over 10,000.

Chapter IV.—Cranioscopy.

The Study of the Comparative Development of the Brain through the Cranium—Importance of Cranioscopy—First Step—Facial organs—Miller, Pestalozzi, Danton, Mirabeau—Caricatures—Upper and lower parts of face—Female faces—Mode of comparing organs—Mode of manipulation—Bony irregularities—Profile comparison of height and depth—Vacca Pechassee and Lewis—Old errors—Difficulties in estimation—Morbid conditions—Criminals—Napoleon—Negro murderer.



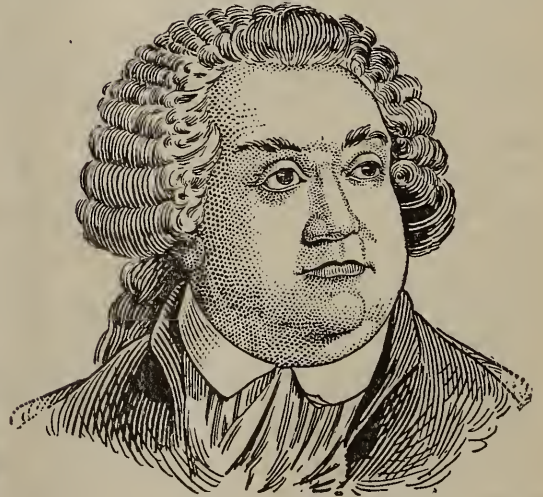
HUGH MILLER.



PESTALOZZI.



DANTON.



MIRABEAU.

THE reader now understands the conformation of the brain, and the general character of its different regions. It is important that he should as soon as possible begin the study of heads, and learn to judge correctly their development. When he can do this, he has an inexhaustible source of knowledge continually with him, and every new acquaintance becomes an interesting study in ascertaining the indications of his head and comparing them with his daily conduct and manners. The more thorough and careful the study, the

greater the satisfaction and delight that it yields. The good cranioscopist continually grows in knowledge, and solves all the problems of character presented in society. But he who simply studies the elements of character or organic faculties, and does not become acquainted with the organs and their measurement, soon finds his knowledge too abstract and remote from his daily life; and, instead of increasing his stock of knowledge on this subject, he continually loses more and more of what he has gained. It was for this reason, mainly, that the medical profession gradually dropped the discoveries of Gall, which would never have ceased to interest them if they had learned to apply them to the study of men and animals.

I hope that no reader will neglect this chapter, or fail to reduce its instructions to practice, for on that it depends whether he shall become a practical master of cerebral science, and be able to read every character with which he meets.

The first step in studying a head is to observe its general contour, — whether the forehead projects far in front of the ear, to indicate intellect; whether the upper surface rises above the forehead sufficiently to indicate the nobler qualities, and whether it is balanced or overpowered by the breadth and depth of the base of the skull and thickness of the neck. In connection with this, we may observe that the base of the brain is also expressed in the lower part of the face which corresponds to the organs for the expression of animal force, while the upper part of the face is devoted to the expression of the upper and anterior parts of the brain. The expressional faculties shown in the face do not always coincide exactly with the real power of the organs thus expressed; but if they do not, they at least indicate their activity and habitual display; for faculties habitually indulged will show their organic indications in the face, while those which are suppressed or restrained will be less conspicuous in the face.

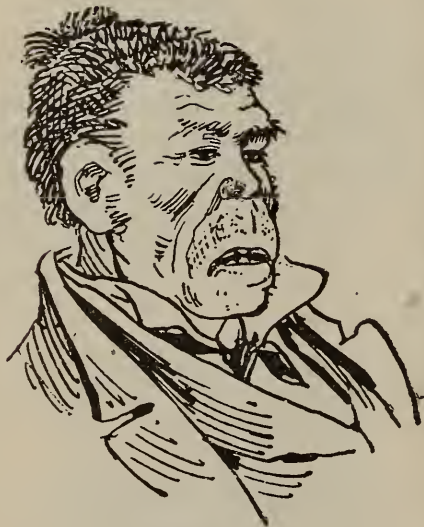
The reader will understand that organs located for observation on the face are organs of the brain lying behind the face, which may be reached and stimulated through it, as other organs are reached and stimulated through the cranium and integuments. The contour of the face cannot reveal the organs behind it by physical necessity, as does the contour of the skull, yet observation induces me to rely upon estimates based on facial development. I think there is a correspondence of development between the brain and face, based upon vital laws, and also a direct influence of each organ upon the surface that covers it, so that when the organ is excited the surface becomes flushed, and when it is kept inactive the surface becomes pale and withered. This may be most readily observed at the organ of Love of Stimulus, immediately in front of the cavity of the ear. The surface presents a shrunken appearance after many years of rigid abstinence, but becomes plump, bloated, or high-colored, in those whose habits are intemperate. I have also observed an itching sensation at the surface when the organs behind it were active. Any one may observe a warmth and fulness in the upper part of the face when the social sentiments are very active. In the act of

blushing, the flush comes upon the part of the face associated with modest and refined sentiments, the centre of which is below the external angle of the eye, at the lower margin of the cheek-bone.

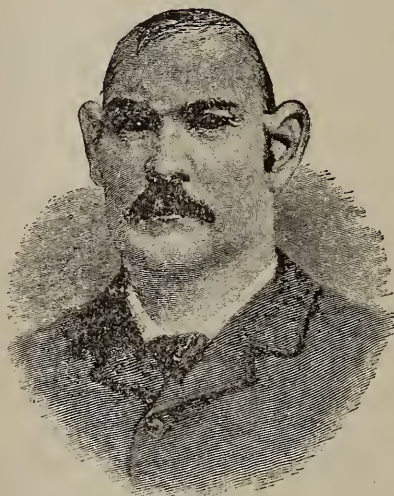
The contrasting development of the upper and lower parts of the face may be seen when we compare such characters as the enthusiastic philanthropist and educational reformer, Pestalozzi, and the high-principled and intellectual Hugh Miller, the Scotch geologist, with such as Danton, the terrible demagogue of the French revolution, and Mirabeau, the brilliant but unprincipled orator.

No skilful artist in caricature fails to observe these principles. When he would degrade a character, he magnifies the lower part of the face; and when he would represent a more refined character, the lower part of the face becomes correspondingly delicate.

When *Puck* would represent, a miserable wretch, he presents such a head as the following; and when a New York journalist desired to caricature an opponent as a saloon politician, he diminished the upper and developed the lower part of the head, as presented here.



WRETCH.



SALOON POLITICIAN.

All observers of countenance and character unconsciously act upon these principles and recognize a great difference in the expressions of two faces,—one predominant in the lower and the other in the upper portion of the face. That there was any scientific basis for this was entirely unknown before my discoveries of the organs behind the face, which modify its development and expression. My lectures upon this subject in 1842 were attended by the physiognomical writer, Redfield, who derived from them many important suggestions.

When the lower part of the face is massive, broad, and prominent, while the basilar region is broad and deep, with a stout neck, we know the great force and activity of the animal nature, and unless the upper surface of the brain is well developed all over, we may expect some excess in the way of violence, temper, selfishness, perversity, sensuality, dishonesty, avarice, rudeness of manners, moral insensibility, slander, contentiousness, jealousy, envy, revenge, or some other form of wickedness, according to the especial conformation.

In the faces of women, we find the activity of the amiable sentiments marked by the fulness and roseate color of the upper part of the face, while the lower portion is more delicate than in the masculine face.

But although the facial developments generally correspond with the activity of the organs expressed, the rule is not invariable, as the reader will learn hereafter that the facial developments may be moderate when the character is not excitable or demonstrative.

If the upper surface of the head is sufficiently high, we know that great capacity for virtue exists, capable of restraining evil inclinations, and producing admirable traits of character, according to the organs especially developed.

When we study the special organs we determine the special virtues or vices. For example, a head may have a good general development upward, giving many very pleasing traits of character, and yet be so deficient in the region of conscientiousness (while the selfish group that gives breadth at the ears is large) as to produce great moral unsoundness and a treacherous violation of obligations or disregard of principle.

The most delicate task in craniological study, and the most important, is the balancing of opposite tendencies belonging to antagonistic organs; and it was for the want of the knowledge of antagonisms that the Gallian system so often failed in describing character and its representatives before the public have made the most disastrous blunders. Shrewd and honest observers discovered the imperfections of the science.*

While the eye readily gives us the contour of heads that have not much hair, there is but little accurate judgment without the use of the hand, which is the first thing to be learned. Not the tips of the fingers, but the whole hand should be laid upon the head gently, to cover as much surface as possible, while with a gentle pressure we cause the scalp to move slightly, and thus feel through it the exact form of the cranium as correctly as if the bones were exposed to view. If in this examination we find any sharp prominences, which might be called bumps, we attribute them to the growth of bone, which does not indicate the growth of the brain. The latter is indicated only by the general contour.

A little anatomical knowledge will prevent us from being deceived, and enable us to make due allowances. There are no great difficulties in making a correct estimate, and the anatomists who have taught their pupils that correct cranial observations could not be made, only showed their own ignorance of the subject. We must consider the cranium as though all osseous protuberances had been shaved off, leaving the smooth, curving contour of the skull. The principal projection to be removed is the superciliary ridge corresponding to the brow at the base of the forehead. It is formed by

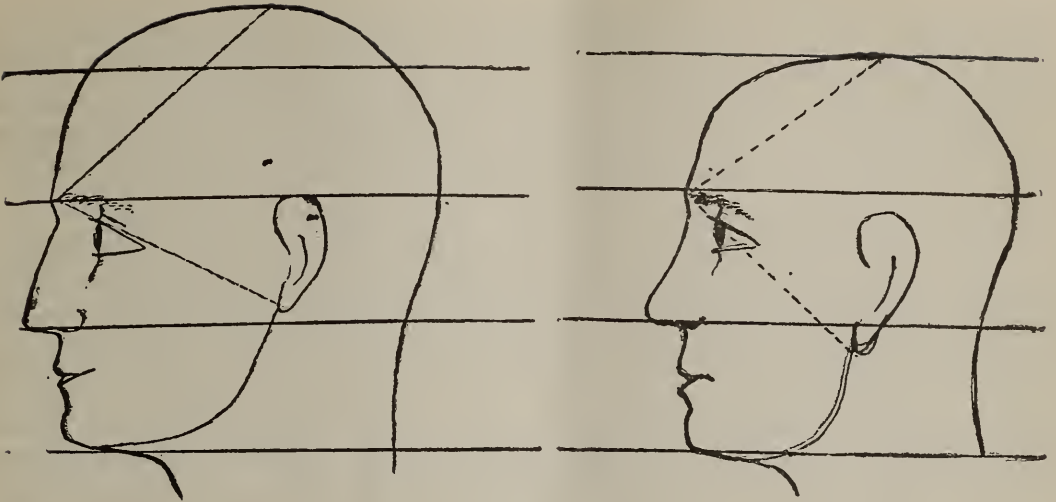
* A letter just received from Australia states that the writer had for many years been a student of phrenology, and had ascertained from examining hundreds of crania that phrenology "stood on a basis of fact, but was wrong as well as deficient in some of its details. But though I could point to several parts of the skull where the readings of professionals as well as myself were always unreliable, I could not discover the real function of the organs in these places."

the projection of the external plate of the skull, leaving a separation or cavity between it and the inner plate, which cavity is called the frontal sinus, and is sometimes half an inch wide. As there is no positive method of determining its dimensions in the living head, there must ever be some doubt concerning the development of the perceptive organs which it covers. The superciliary ridge at the external angle of the brow extends really as much as three-quarters of an inch from the brain. From this angle a ridge of bone (the temporal arch) extends upward and backward, separating the lateral surface of the head from the frontal and upper surfaces. This ridge is a convenient landmark, but must be excluded from an estimate of development as it is merely osseous. It extends back on the head a little behind its middle. The sagittal suture on the median line of the upper surface usually presents a slight, bony elevation or ridge (see the engraving of the skull, Chapter III.), and the lambdoid suture on the back of the head is frequently rough. A superficial practical phrenologist (of great pretensions) at Cincinnati, in examining the head of a gentleman of mild character, found the lambdoid suture quite rough, and gave him a terrifically pugnacious character, not knowing enough to distinguish between osseous and cerebral development. The occipital knob on the median line between the cerebrum and cerebellum, has been already mentioned. The mastoid process, the bony prominence behind the ear is a projection exterior to the cerebellum. Where it starts from the cranium above and behind the cavity of the ear, we may judge of basilar development by the breadth of the head, but the basilar depth which is more important is to be judged by the extension downward, which was illustrated in the last chapter by comparing the skulls of J. R. Smith and the slave-trading count.

To judge the comparative strength of the higher and lower elements of character, we look for the height above the forehead and the depth at and behind the ear, which is ascertained by placing the hand on the base of the cranium behind the ears, while the height of the head is best appreciated by placing a hand on the top with the fingers reaching down to the brow.

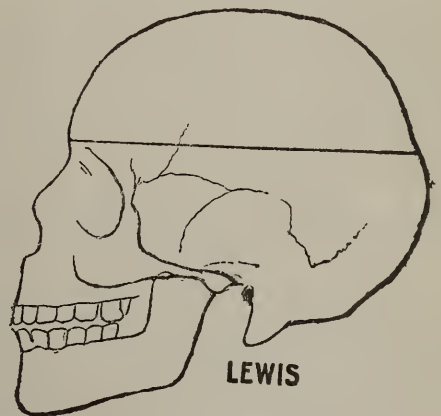
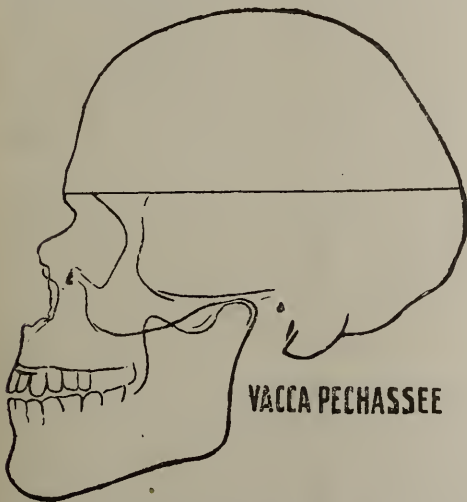
In a profile view the human head may be divided into three equal parts, the length of the nose being the central part, from the nose to the end of the chin another, and the remainder above the nose the third part. In inferior heads these three measurements are equal, the upper third extending to the top of the head; but in heads of superior character the upper third extends only to the top of the forehead, and the outline of the head rises a half breadth above the forehead, as the following profiles show. In heads of the lowest character the basilar depth exceeds the height, as in the French Count and the Indian Lewis.

The contour of a well-developed head forms a semicircle above the base line through the brow, and its elevation above that line is equal to one half of the antero-posterior length of the head, while in the inferior class of heads the elevation is but four-tenths of the length or even less, and is hardly equal to the depth, while in the



highest class the elevation is one-half greater than the depth or even more. We obtain another view of the comparative height and depth by drawing lines from the brow to the vertex and the base of the brain and comparing the two angles thus formed. In the good head we observe the great superiority of the upper angle over that formed by the line to the ear, the lower end of which corresponds to the lowest part of the brain, the base of the cerebellum.

To take an illustration from nature, I would present the outlines of two Indian crania that I obtained in Florida, — Vacca Pechassee, or the cow chief, who headed a small tribe, and bore a good character among the whites, and Lewis, an Indian of bad character in the same neighborhood (on the Appalachicola River), who was shot for his crimes. (I might have obtained many more, but as the Seminole war was not then over, I found that my own cranium was placed in considerable danger by my explorations.)



In Vacca Pechassee the height is to the depth as 11 to 9; in Lewis as 9 to 11. In J. R. Smith the height is to the depth as 12 to 10; in the slave trading count as 9 to 14. This is the correct method of cranial study, for comparing the moral and animal nature.

The basilar depth was entirely overlooked in the old method of phrenologists, and hence they were very often mistaken in judging

the basilar energy by breadth alone, of which there has been no more striking example than that of the Thugs of India, whose heads (though a tribe of murderers) were below the European average in basilar breadth. These facts are so conspicuous to any careful observer that I became very familiar with them in the first six months of my study of heads fifty-two years ago.

When the circulation of the brain is vigorous and regular, all portions being in regular activity, the fulness of the circulation being shown in the face, we may be sure that the character is fairly indicated by the cranium. The younger the individual the thinner the cranium, and the less the liability to deception by the thickness of the bones. Female skulls are *generally* more delicate than male, and also more normal or uniform in their circulation. Hence there is less difficulty in making an accurate estimate of women and of youth. The greater difficulty is found in men of thick skulls and abnormal brains, and these difficulties are in some cases insurmountable by mere measurement. It will become necessary in the depraved classes to look at the condition of the circulation about the head, and the facial indications of the organs that have been cultivated. If these are not sufficient to guide us we must fall back upon psychometry.

The morbid condition of the brain is a conspicuous fact, which we must not ignore, and it is important to learn how to detect it in the appearance of the individual, or in his psychometric indications and Pathognomy, which is itself a profound science and important guide to character. (Pathognomy is the science of expression, and has an exact mathematical basis.)

We should bear in mind that it is just as possible to have impaired and unhealthy conditions in any part of the brain as to have them in the stomach, liver, lungs, or spinal cord. Physical diseases are contagious and so are moral. It is generally impossible to preserve the moral organs and faculties of a youth in healthy condition who is allowed to associate habitually with the depraved; and it is very difficult indeed for the mature adult to preserve his brain and mind in sound condition when compelled to associate with the depraved. To those who are very impressible, the contagion of vice, bad temper, profanity, turbulence, lying, obscenity, sullenness, melancholy, etc., is as inevitable as the contagion of small pox.

Our criminals are generally exposed to the contagion of crime in youth, and as they advance they are immersed in this contagion in prisons, which are the moral pest-houses in which law maintains the intense contagion of criminal depravity. Napoleon was an admirable subject for such contamination, and when we learn how he was reared amid the lawlessness and general scoundrelism of Corsica, we do not wonder that he became an imperial brigand. The low ethical standard of mankind, generally, and especially of historians, has heretofore prevented a just estimate of the character of Napoleon. Royal criminals have escaped condemnation; but the recent review of Napoleon's career by Taine gives a just philosophic estimate of the man, which coincides with the impartial estimation of psychometry.

BUSINESS DEPARTMENT.

The establishment of a new Journal is a hazardous and expensive undertaking. Every reader of this volume receives what has cost more than he pays for it, and in addition receives the product of months of editorial, and many years of scientific, labor. May I not therefore ask his aid in relieving me of this burden by increasing the circulation of the Journal among his friends?

The establishment of the Journal was a duty. There was no other way effectively to reach the people with its new sphere of knowledge. Buckle has well said in his "History of Civilization," that "No great political improvement, no great reform, either legislative or executive, has ever been originated in any country by its ruling class. The first suggestors of such steps have invariably been bold and able thinkers, who discern the abuse, denounce it, and point out the remedy."

This is equally true in science, philanthropy, and religion. When the advance of knowledge and enlightenment of conscience render reform or revolution necessary, the ruling powers of college, church, government, capital, and the press, present a solid combined resistance which the teachers of novel truth cannot overcome without an appeal to the people. The grandly revolutionary science of Anthropology, which offers in one department (Psychometry) "the dawn of a new civilization," and in other departments an entire revolution in social, ethical, educational, and medical philosophy, has experienced the same fate as all other great scientific and philanthropic innovations, in being compelled to sustain itself against the mountain mass of established error by the power of truth alone. The investigator whose life is devoted to the evolution of the truth cannot become its propagandist. A whole century would be necessary to the full development of these sciences to which I can give but a portion of one life. Upon those to whom these truths are given, who can intuitively perceive their value, rests the task of sustaining and diffusing the truth.

Mrs. Croly of New York remarked in her address to the Women's Press Association of Boston. "The general public resents the advocacy of a cause and resists any attempt to commit it to special ideas. A paper that starts to represent a cause must be maintained by individual effort, and often at great sacrifice."

The circulation of the Journal is necessarily limited to the sphere of liberal minds and advanced thinkers, but among these it has had a more warm and enthusiastic reception than was ever before given to any periodical. There must be in the United States twenty or thirty thousand of the class who would warmly appreciate the Journal, but they are scattered so widely it will be years before half of them can be reached without the active co-operation of my readers, which I most earnestly request.

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The requests of readers for the enlargement of the Journal are already coming in. It is a great disappointment to the editor to be compelled each month to exclude so much of interesting matter, important to human welfare, which would be gratifying to its readers. The second volume therefore will be enlarged to 64 pages at \$2 per annum.

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An interesting session closed on the 10th of June. Students attending a second course think they profited as much as by the first. The class adopted a strong expression of their high appreciation of the

instruction received, and the importance of the new sciences. Everything was harmonious, intelligent, and successful. Fine psychometric powers were developed in four-fifths of the students. A fuller report will appear in the next JOURNAL. The next course (the ninth) will begin the first week of November next.

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
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Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or *legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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Creation's Mysteries.

Dr. B. Cyriax, editor of the *Spiritualistische Blatter*, published at Liepsic, Ger., has given in the issue of March 31st the following communications from Dr. Hahnemann and Dr. Spurzheim, delivered through a trance medium. They are valuable essays, whatever may be their source, and the reader will not fail to observe their general coincidence with the doctrine presented by myself in the May number of the JOURNAL OF MAN in the article on the "Genesis of the Brain."

Wishing to have a psychometric test, I placed in the hands of Mrs. Buchanan a portion of the manuscript of Spurzheim, who died fifty-five years ago, to see if her conception of his thought would coincide with the report from the trance medium. Her nervous system being somewhat disturbed at the time, she was unable to go as far as I wished, but she gave the following impressions :

"This has been written sixty or seventy years ago, written by a person of very broad, elevated mind, progressive, a teacher or writer — perhaps both. He had a great deal of will power, strong, and decisive, was very independent, not afraid to give his views, but had a great deal of opposition to his sentiments. He was of a scientific cast of mind, was acquainted with medical science, and was more interested in the brain than anything else. He would talk, lecture, and write about the brain, and had very correct views in advance of others. He is in spirit life now. There is a warmth and nearness in the impression as though he would be attracted to the science you are engaged in. His mind broadens out into different lines of thought in spirit life — things appertaining to what he was interested in here, and kindred subjects. He thinks you are developing in the right direction. I think he has communicated with you. I think he has an overshadowing approval of your work. He feels that you are in an original line of thought, not dominated by any other minds. There seems an overshadowing influence that stimulates you."

As to his having communicated with me, it is true that over thirty years ago I received some remarkable communications from him, through a rapping medium, the messages being spelled out by the alphabet, and his suggestions entirely in consonance with my teachings.

I then asked, "What views does he have of the process of creation and development of life on the globe?" Which was answered "His views are such as have been expressed by the believers in evo-

lution, from the lower to the higher orders of creation. I feel a pressure of intellectual conceptions, but my nervous system is not in a state to express it."

I then read through the statement of Spurzheim's views (his name being still unknown to Mrs. B.), and asked how they coincided with the sentiments she perceived in the person she described. She replied, "I think he accepts or approves it generally. He would certainly sanction such ideas. I think he has communicated, and that he would, in control of a medium, express such ideas."

The messages of Hahnemann and Spurzheim have been so well translated by a correspondent of the *Golden Gate*, that I reproduce them as given in that journal, as follows :

"If you consider the high development of the Caucasian race, it is repulsive to your sentiments to believe that man belongs to the animal kingdom as its highest link, and springs from this kingdom. Yet this feeling is false, and must be destroyed, since it originates only in self-conceit and it is not so very difficult to arrive at a juster view. Only go back to the time of Charlemagne or to that of Augustus, and observe the great mass of your forefathers, and you will find so great a difference, that you will be as much alarmed as if in the presence of Indians, when such a tribe of Germans is brought before you. Then go still further back into the pre-historic times, and form an image of the pile-builders and their mode of life, and of the cave-dwellers and their imperfect weapons and tools, and you will have to confess that these are separated from the present Europeans by a greater gap than are the uncultured inhabitants of the earth of to-day. And yet these cave-dwellers and pile-builders had already reached a high degree of culture in comparison with those who had preceded them by thousands of years; and if we thus join link to link in the chain backwards, we must come to the conclusion that the original men were but little distinguished in form and bodily structure, as well as in intellectual capacity, and at first hardly at all, from the animals standing next them, the four-handed ones.

"The assumption that God has created man perfect, *i. e.*, in body, but without power of judgment, and that he obtained this only by transgressing a command and a prohibition, and thus by a crime, so that he first began to degenerate upon the awakening in him of the divine intellect and reason, we leave wholly one side as absolutely contradicted by positive science, and only inquire, how, then, did man originate in so low a form? There are but two answers to this question. The one is, that man was placed upon the earth by an outside power in full size, rudeness and stupidity, in order to be left to his fate there in an unknown land, and to struggle for his existence with unknown animals. Or, on the other hand, that man was developed in a quite natural way, according to the law of evolution, out of the class of animals standing next below him. You are aware that we do not favor the first view, but so much the more earnestly embrace the latter. According to the law of evolution and adaptation the talents and capacities of animals were steadily

changed in the course of thousands of years, following the changed relations of climate and soil, so as to fit themselves for the new conditions of sustenance and existence. In proportion as all nature became changed, so that at the end of a so-called geological period no comparison could be made with the beginning of the next preceding one, in that same proportion and measure the plants and animals had also changed, so that scarcely any more resemblance existed between these and those from which they originated. It is self-evident that amid such changes only those specimens continued to exist, which had adapted themselves in their progressive development in their organs and capacities in the best way to the new conditions of their existence. All those which had not thus changed lost the conditions of their existence and died out. But where did these organs and capacities, fitted to the newer relations, gain their form and development? In the mother-pouch of the female, undoubtedly! And of course this improvement advanced with each succeeding generation, so that animals which originally only lived in water, through gradual efforts to go on dry land also, to which, perhaps, they were forced to preserve their species, thereby changed the original fins into legs and later into web-feet by which they were adapted to live in water as well as on land (amphibia).

"Now likewise there was developed in the gigantic four-handed Saurians such a change in the mother-pouch of the female animals as the ever finer organized brain created, so that in the course of thousands of years, a creature was gradually developed which overstepped the last stage of the sense-developed understanding and comprehension, and was in a position, through the putting into activity of the upper and front brain, to distinguish evil from good and to think independently. Of these creatures, likewise, only those survive that had in themselves the capacity for further development, while the rest perished. The survivors were the original men; those that perished formed the intermediate link between man and the brute. Thus, out of the infinite efforts of nature to create a finer organized species from the four-handed Saurians, came forth not only men, but the failures, the apes. So man does not descend from the ape, but both have only one stock, which is the four-handed animals sprung from the flesh-devouring Saurians.

"Thus we can settle whence man comes and how he arose, but that does not solve the problem whence comes life or how it arose, yet on this point I will give place to friend Spurzheim.

"Dr. Spurzheim then took control and spoke over half an hour in his peculiarly striking, logical and convincing way, yet it is quite impossible to repeat this discourse as it was given. It ran about as follows :

"Worthy friends, friend Hahnemann has just given you an explanation of the origin of man to which I have nothing to add. The question whether the egg existed before the hen or the hen before the egg has often been called an idle one, and yet it obtrudes itself upon everybody. Our eyesight teaches that the egg comes from the hen, but at the same time also that the hen is developed from

the egg, and if we go farther back we are lost in infinity. The theological view that God put into the world all that exists, all animals from the smallest seen by the microscope to the largest gigantic creatures in pairs and fully grown, seems to solve the problem of the egg and the hen, but has long since been refuted by science, so that we need not further meddle with it, and so much the less as thereby the question of the origin of life is not even touched. Let us now make a violent leap from man out into infinite space and back millions of years before the origin of man upon the earth. What do we see there? Unnumbered worlds, all which, like the sun, have brought forth other worlds dependent on them, and these by their development taking place according to like uniform laws in their infinite differences in size and specific gravity, yet ever striving after the same great end, the production of beings endowed with reason, offer the most glorious picture of Godlike power and harmony. The worlds born of these suns (planets) all originated in like manner, since the parts lying along the circumference of the suns, by their motion in space cooled off the sooner, broke away in irregular masses, and while contracting into globular shapes and revolving upon their own axis, yet by the force of attraction and their original motion bound to the bodies, whirl around these and with these move on in space. And though these balls of glowing gas, as the earth for example in its origin, in contrast with the mother-body (sun) are somewhat cooled off, yet is the heat of the same still so great (some reckoning it at two or six thousand degrees while others hold it incomputable) that absolutely no life can exist within such balls of fire. But after the more solid parts are formed (granite, porphyry, etc.,) gradually by cooling off and contracting, and these are fused together into larger masses, then begin the ribs of the earth-structure, the rocky foundations of the super-structure, and as soon as the development of the earth is so far advanced that oxygen and hydrogen can be formed into water, which falls down in frightful masses upon the hot rocks and dissolves them on the surface, then begins the condition productive of cells and carbon entering into the connection, and the first plants are brought forth; the algæ first, then the lichens and ferns, which are developed into gigantic dimensions. Prior to and simultaneous with the formation of cells went on the production of crystals and the mineral as well as the vegetable kingdoms were further and further developed. Contemporary with the first plant-cells the conditions were plainly offered for the formation of the first life-cells. And now the question arises, What is life? Whence comes it? Although it is certain that in the process of development of the earth after its separation from the sun no life was present.

“It is asserted that life is motion and is an attribute of matter; yet that is something wholly different from what is understood by the term. Thus far science has pointed out no distinction between dead and living protoplasm, and the affirmation that the primordial cells are the source of life is not tenable, since the cell is an organization that presupposes life, and so, at most, the original cell could be desig-

nated as but the first expression of life. For a short time it was assumed that life came to the earth through meteors or parts of worlds that had gone to pieces, but this idea was soon given up, because neither the manifold nature of life nor the origin of the same could thereby be explained or determined, and thus the question was only pushed farther back, since what was desired to be known, was, how life originated on the world that was destroyed.

"When, and under what circumstances, life began on the earth can not be accurately fixed, yet it is clear that at the time when the ocean still covered nearly all the earth and was so hot that not a single one of the now existing plants and living beings could then exist, the life in that ocean and on its bottom was so infinitely grand in its proportions that men can now form no adequate conception of the same. The force of growth as well as of decay was immense, and all that was grown or made by its decay only increased the mass of life-producing substance.

"There are three theories as to the origin of living beings:

"1. God made all animals, including man, in pairs and of full size.

"2. The elements of physical nature and the forces dwelling in matter by a lucky arrangement of atoms developing living organs out of matter.

"3. An intelligent, intellectual force permeates matter, and wherever this in its development attains the conditions for the maintenance of life (and so a higher manifestation of force than in the mineral) it brings forth the intellectual life in the protoplasmic germ for the finest organism. Through the laws of inheritance, of change, of the multiplication of progressive development, of natural selection and of the persistence of the most gifted individuals, living beings are developed through all classes and species up to man.

"With the first theory we need not concern ourselves further, as we have already branded it as hostile to reason and knowledge, although theologians have sought to maintain that Almighty God has made the earth with all that is in it and upon it, just as it now exists, and have even gone so far as to affirm in opposition to the effect of geological discoveries, that God himself had created or deposited the fossil remains of animals found under the bed of the Euphrates (the spot where paradise is said to have been) exactly there and in a petrified condition.

"The second theory seems more probable; it assumes that force and matter are one and the same, matter possessing force as a quality; but overlooks the fact that what is called matter first came forth as a product out of the glowing mass of primary gas or world-material, and hence that matter, or world-material, to which the life-producing force is attached, is to be sought away back before the time when began the formations of worlds in their incandescent state, whereby it is, of course, conceded that life in the ordinary sense was destroyed, if it really subsisted before the heating of the particles of matter.

"Another objection to this theory is this, that if organizations spring from the favorable union of atoms, this surrenders the rule to chance

and excludes a unitary order of the world, while failing to explain the origin of thinking, moral and reason-gifted beings; since, if thinking, reason and moral sentiment spring from matter, they must be attributes of the same; and since the product is always less than the producer, it follows that intelligence, reason and ethics must be present somewhere in matter in a concentrated form; and this reflection brings us quite naturally to the third theory.

"The intellectual, divine principle penetrates matter as the positive element, which under definite conditions steadily works upon the negative element of the original substance and forces the same under constant changing of form and combining parts, to realize definite, universally similar ideas, and to attain definite aims; and wherever matter in the process of development offers certain conditions, there the intellectual element produces what is called life. And this takes for granted that life may spring up spontaneously there where there was no life before; and this fact has been established beyond all reasonable doubt. The juice of mutton, beef and a mixture of gelatine and sugar have been put in separate vessels, these made air-tight and exposed for a long time to a heat of as much as three hundred degrees of Fahrenheit, so as to be quite sure that all living germs were destroyed. Yet after the lapse of weeks in some cases and of months in others, living beings were developed in the vessels.

"Under the relation of the earth as existing to-day, life would again be developed, if we were in a condition instantaneously to annihilate all life; yet the same results would not be produced as in the original period, because the needed materials are no longer present in the mighty masses, nor in the requisite fluid and gaseous conditions to attain so powerful effects, to which belong also as necessary conditions the far higher temperature and the greater humidity of the atmosphere of that epoch. In the first creative period the force as well as the material were present in colossal measure and then arose those gigantic plants and animals, which laid the foundation for all later organisms. Without the colossal ferns and lichens and palm-like growths of the early ages, the plants of to-day would have been impossible, and without the monstrous giant creatures of old, which became more and more refined through gradual adaptation to altered relations, the modern animal kingdom could not have arisen. This adaptation is one of the most wonderful phenomena in the history of the development of the earth and is found as well in the realm of plants as in that of animals. Originally there were only aquatic animals, but as the relations changed so that it became necessary, partly for the procuring of food and partly for the safety of the offspring, that animals should go on land, their attempts constantly repeated to do so, gradually produced a change in the limbs fitted for motion, and so came about the transformation of fins into wings in the creatures that wanted to rise out of the water into the air, which then had far more carrying power than at the present day.

"Whatever may be said about the qualities of matter and the force united with it (more truly the force manifesting itself therein), it cannot be denied, that the plan of creation is a unitary one, mov-

ing on according to definite laws and striving towards definite final results. This presupposes that a conscious idea lies at the basis of the creative plan, and this implies an original consciousness which we call God. God and nature are one, just as intellect and body are one in man. Nature, *i. e.*, substance, changes according to the impulses that go out from God, but God remains unchanged. All that possesses form, all organization must be destroyed in the incandescent process of forming world-bodies, but the divine, the intellectual principle is indestructible; and when matter under the impulses that went forth from God, has reached the grade of development at which organization is possible, then the divine principle steps into force as the positive element, and that is life. This positive element works on and on, steadily producing higher forms and higher organizations, until in man it fashions itself into a self-recognizing, conscious and individual essence, which, as derived from God, is indestructible, and after the consummation of its earthly organism, is capable, as an individual, intellectual being, of an infinitely progressive development.

"So far man can attain by a chain of logical deductions; but to define the idea that lies at the basis of the world-order is impossible; just as also a man will never be in a condition to find out or to comprehend how the working of the intellectual element, upon the substance capable of change, is made possible. Life is the self-manifested working of the intellectual element upon matter. Man never understands the laws of life, though he can understand the laws necessary for the preservation of life, since he can deduce them from the outward manifestations of life. Man must be contented with this; he can never understand God; and since life is the expression of the divine activity, its origin must ever remain a mystery to him."

Though concurring generally in the foregoing views (which may have been materially modified by their channel) I do not accept them as a finality. That a brooding spiritual power has to do with all development and progress I do not doubt. But this power is not *necessarily* a monotonous and universal influence like gravitation or caloric. There is no reason to forbid special acts of the creative spiritual energy, for we observe to-day the production of plants and of beautiful fabrics by spiritual power where the necessary conditions exist. Moreover, the greatest potency of spiritual power is at the beginnings in the most plasmic conditions of matter. It is in the animal germ and the vegetable seed that the invisible world is most potential, and I am inclined to think that naturalists have attached too much importance to the exterior environment, and too little to the interior conditions in which the higher potencies of organization are to be found, and in which alone we may find the entrance of life from the true world of life.

The hasty conclusions of naturalists as to *evolution* do not explain the evolution and the vast variety of the vegetable kingdom. To attribute this to any power of modification by environment, when

we see how little environment can do to make any *essential* change in vegetation, would require more credulity than I would consider justifiable in the pursuit of scientific truths. So in the evolution of the animal kingdom, I believe the power of the physical environment has been greatly overrated.

A True Poet — the Poetry of Peace and the Practice of War.

It is nearly thirty years since I met the English poet, Charles Mackay, at Louisville, on his travels in America. At that time he gave me the following poem suggested by our conversation. I do not think that he has ever published it:

Why, this longing, clay-clad spirit?
 Why this fluttering of wings?
 Why this striving to discover
 Hidden and transcendent things?

Thou wouldst fathom Life and Being,
 Thou wouldst see through Birth and Death.
 Thou wouldst solve the eternal Riddle,
 Thou, a speck, a ray, a breath!

Be at peace, thou struggling spirit,
 Great Eternity denies
 The unfolding of its secrets
 In the circle of thine eyes.

CHARLES MACKAY,
 Louisville, Kentucky, Jan. 31, 1858.

It is the function of the poet to realize and revere the mystery, but it is the duty of philosophy to explore and dissipate it, as far as possible, for *mystery is the foe of human progress*.

Mackay, though not the poet of psychic science, is profoundly the poet of practical, humanitarian progress, as was shown in his sublime poem, beginning,

“The man is thought a knave or fool,
 Or bigot plotting crime,
 Who for the advancement of his kind
 Is wiser than his time.”

The psychometric impression from the manuscript of the foregoing poem was as follows:

“This seems like a poetical influence. I think the person who wrote this, was adapted to intellectual pursuits,—a man of fine powers of mind, but not fully progressed in thought. As far as he knew, at the time of this writing, he was appreciative of your suggestions, and of scientific progress. He was a cool-headed man,—not a light or superficial thinker, but thought on deep subjects. He was a brain worker; it makes my brain tired. I think he published books—poems. I think he was more a poet than a prose writer. He was not like Tom Moore—there was nothing light or superficial

— his poetry was grand, solid, deep, stirring. He could write upon warlike scenes vividly and descriptively, but was not in favor of war. He would deplore any appearance of war, but he had a patriotic spirit, a proud spirit, and would defend the right and assail the wrong."

This description was verified in his numerous volumes of poetry, such as "Legends of the Islands," "Poetry of the English Lakes," "The Battle," "Town Lyrics," etc. He also published three volumes of "Memoirs of Popular Delusions," edited the *London Review*, and was the war correspondent of the *London Times* from this country during the rebellion.

His opposition to war is shown in the following admirable poem, the reading of which revived my recollection of its author.

FREEDOM'S WARFARE. BY CHARLES MACKAY.

We want no flag, no flaunting rag,
For Liberty to fight;
We want no blaze of murderous guns
To struggle for the right.
Our spears and swords are printed words
The mind our battle plain;
We've won such victories before,
And so we shall again.

We love no triumphs sprung of force —
They stain the brightest cause;
'Tis not in blood that Liberty
Inscribes her civil laws.
She writes them on the peoples' hearts
In language clear and plain;
True thoughts have moved the world before
And so they shall again.

We yield to none in earnest love
Of Freedom's cause sublime;
We join the cry "Fraternity!"
We keep the march of Time.
And yet we grasp not pike nor spear,
Our vict'ries to obtain;
We've won without their aid before,
And so we shall again.

We want no aid of barricades,
To show a front to wrong;
We have a citadel in truth,
More durable and strong.
Calm words, great thoughts, unflinching faith
Have never striv'n in vain;
They've won our battles many a time,
And so they will again.

Peace, Progress, Knowledge, Brotherhood;
The ignorant may sneer,
The bad deny; but we rely
To see their triumphs near.

No widow's groans shall load our cause,
Nor blood of brethren slain;
We've won without such aid before,
And so we shall again.

This poem expresses the sentiment and policy of the JOURNAL OF MAN. But, ah, how utterly antagonistic to these noble sentiments is the way of the world at present, and the policy of the world's strong governments, upheld as they are by the so-called church of Christ, which is not the church of Christ but the church of Athanasius.

Everywhere men are trained with skill and perseverance for the work of homicide, as if murder were the most glorious work in which man could be employed.

Every Frenchman in his twenty-first year is held by the government (with very few exceptions) to five years service in the active army, four years in the reserve of the active army, five years in the territorial army, and four in the reserve of the territorial army — eighteen years altogether! Could his Satanic Majesty have devised any better plan for destroying the moral distinction between men and carnivorous beasts? The only mitigation of this horror is that college students are allowed to pass by one year's service, and a lottery of long and short terms allows a large number to escape with terms of abridged length.

Germany, like France, forces everybody through the army, and it is but five months since the continental governments were buying in England millions of cartridges for the expected war which psychometry pronounced a terrible delusion.

All governments are busy in preparing the deadliest possible weapons. European nations have generally adopted magazine guns for their soldiers. France has adopted the Kropatochek magazine rifle, Germany the Manser rifle, Austria the Mannlicher magazine rifle, Italy the Bertoldo magazine rifle, Russia the Berdan breechloader, Turkey the American rifle. The magazine guns seem to have almost unlimited capacities — firing 30 to 50 shots per minute which are fatal at a mile distance. The only mitigation of these horrors is that of a German chemist's invention — an anæsthetic bullet which is claimed to produce complete insensibility, lasting for hours.

Explosive shells of melinite are the leading idea in France. It is manufactured at Bourges and is said to be a hundred times as powerful as gunpowder, or ten times nitroglycerine, and reduces what it strikes to a fine powder. They have also a new rifle powder which explodes without smoke.

Russia has a new explosive, fifteen times as strong as any gunpowder, which produces no smoke.

America is not behind in explosives. Lieut. Graydon has been giving exhibitions near Washington of a new patent shell said to be seven times more powerful than dynamite, and yet so safe that it can be fired with powder from a common gun. Mr. Bernard Fannon of Westboro, Mass., has invented and patented a shell of terrific power. It is made of iron, three inches thick, and weighs 540 pounds.

The effects of its explosion in a swamp near Westboro were wonderful. It is also said to be perfectly safe.

The rivalry of cannon and armor plates is going on, the development of torpedoes and shells is reaching its maximum, and the power of taking a nation to the edge of starvation, for the building of monster ships, costing each millions of dollars, is the study of CHRISTIAN (!) governments.

Thirty years ago, the largest British cannon was a sixty-eight pounder, costing \$561, which might be fired for \$275. Now they have a 110-ton gun costing \$97,500 to manufacture, and \$935 to fire once.

The British government has gone into such matters deeply, paying Mr. Brennan over half a million dollars for his torpedo invention.

The British ship "Victoria" uses 900 pounds of powder to one of its 110-ton guns which send a missile of 1,800 pounds.

Nelson's flag ship "Victory" used no larger powder charge than eight pounds, and its heaviest shot was only sixty-eight pounds. A broadside upon the "Victoria" consumes 3,000 pounds of powder. Its 110-ton gun is moved by hydraulic machinery. Such a metallic monster would seem almost incredible, but Krupp has constructed a still larger gun for Italy, 46 feet long and weighing over 118 tons.

It could not be sent overland by railway, but was sent to Antwerp for shipping on a specially constructed carriage 105 feet long, running on 32 wheels.

The American steel cruiser "Atlanta" has two guns of eight-inch bore, 24 feet long, sending out a projectile of 300 pounds which explodes on striking,—firing correctly five miles. It costs \$150 to to fire once.

Lieut. Zalinski is using a light steel tube, sixty feet long and one foot in diameter, to fire explosive shells by air pressure. Great results are expected from it, and it would save us from the enormous cost of modern cannon.

Fortunately, America, being out of the great maelstrom of war, can cultivate humane sentiments and abolish the barbarism of dueling, which still holds its ground in France and Germany in the highest ranks of society.

We have had one terrible war to demoralize our nation, but now peace is secure and the old Federal and Confederate soldiers are active in exchanging visits and generous hospitalities North and South in a permanent and peaceful Union.

"No vision of the morrow's strife
The warrior's dream alarms,
No braying horn, nor screaming fife,
At dawn shall call to arms."

A re-established Union saves us from the wars and the military despotism in which other republics have perished, and all can unite now in the following beautiful tribute to the dead heroes :

“By the flow of the inland river,
 Whence the fleets of iron have fled,
 Where blades of the green grass quiver,
 Asleep are the ranks of the dead;
 Under the sod and the dew,
 Waiting the judgment day;
 Under the one, the blue,
 Under the other, the gray.

“These, in the robings of glory.
 Those in the gloom of defeat;
 All with the battle-blood gory,
 In the dusk of eternity meet.

“From the silence of sorrowful hours
 The desolate mourners go,
 Lovingly laden with flowers,
 Alike for the friend and the foe.

“So, when the summer calleth,
 On forest and field of grain,
 With an equal murmur falleth
 The cooling drip of the rain.

“Sadly, but not with upbraiding,
 The generous deed was done;
 In the storm of the years that are fading,
 No braver battle was won.

“No more shall the war-cry sever,
 Or the winding rivers be red;
 They banish our anger forever,
 When they laurel the graves of our dead.
 Under the sod and the dew,
 Waiting the judgment day;
 Love and tears for the blue,
 Tears and love for the gray.” — *F. M. Finch.*

THE GOSPEL OF PEACE has been illustrated in a Chattanooga Journal by a beautiful incident, the meeting of the blue and gray in church, during the war as follows:

“At the bar banquet given Saturday night in honor of Judges Key and Trewhitt, Mr. Templeton of Knoxville related an incident which occurred during the war at a revival service held by his father in North Georgia.

“About the time that Sherman was driving Johnson toward Atlanta,” said he, “some time in the early part of August, 1864, my father was conducting a revival at a little house called Pine Log Creek Church, about ten miles from Calhoun. The times were most terrible about then; murder, robbery and rapine were of daily occurrence, and the whole country was subject to visitations by marauding parties from both armies. One day the old gentleman was preaching a sermon of unusual power, and before he had gotten well under way a gang of Confederate soldiers rode up, and, dismounting out back of

the church, asked if they might be admitted to the church. Of course they were cordially invited in, and took prominent seats in the church.

"Not long afterward a cloud of dust was seen in the road from the opposite direction to what the rebels had come, and pretty soon the tramp of horses' hoofs was heard, and it was soon discovered that it was a squad of Federal troops, and before the Confederates in the church could be apprised of the approach, they had ridden up to the door. Perceiving that religious services were being held, they alighted and asked to be admitted. They were told that there were Confederate soldiers in the church, but they insisted on going in, and they were admitted.

"Naturally the strange spectacle created some consternation in the congregation, and for a time it seemed as if the confusion would break up the meeting. But my father raised his voice and began most fervently to plead a better life, beseeching his soldier hearers to become religious and abandon their sins. He preached with unusual force and power, the strange scene lending him inspiration. When he had concluded his sermon, as was the custom then, he invited those who were converted to come forward to the mourner's bench and pray and talk with him on the all-important subject.

"Then it was that one of the grandest sights ever witnessed occurred. Those soldiers, enemies to each other, engaged in a bloody war, arose as one man, friend and foe together, and marched to the front of the church and kneeled together, Confederate by Federal, their muskets joining and crossing each other; their revolvers touching each other as they kneeled; their heads bowed upon the same altar, and their tears mingling almost in their deep contrition and profound feeling. All animosities were forgotten, all strife forgotten — they were together as brothers around a common altar.

"After the service they met on the outside of the church, shook hands, pledged fraternity, and each party went off, taking opposite directions. They had been looking for each other, perhaps with murderous intent. They found each other, but they separated with love instead of hate, friendly instead of angry."

The Volapuk Language.

IN the attempt to form a universal language, no one has proceeded more philosophically than the late Stephen Pearl Andrews, who attempted to construct a language in which all the sounds should be selected in accordance with nature, being such as are naturally associated with the ideas they are used to express.

Mr. Andrews, by his personal amiability, enthusiasm, and lucid intelligence, interested a number of disciples who have studied his language called the *Alwato*, and it may be hoped will not allow it to disappear with the life of its highly gifted and philosophic teacher.

The Volapük language which has no such pretention to philosophic construction, is coming into such prominence as to deserve

the attention of the readers of this JOURNAL, hence I present the following sketch which has been abridged from an article in the *American Magazine* for June, written by Richard Walker :

“VOLAPUK is the invention of the Rev. Father Johann Martin Schleyer, of Constance, Baden, Germany. He is an accomplished linguist, having for forty-six years been interested in the study of language. He can speak and write twenty-eight tongues, including the Chinese and three African languages, and is also eminent as a priest, hymnologist and religious editor. He invented his universal language in 1878, announced it in 1879, and had so far perfected it in 1881 as to publish in that year a small book, entitled “*Entwurf einer Weltsprache für alle gebildte Erdbewohner*” (Plan of a Universal Language for all the Civilized Inhabitants of the Earth”). Thus the name, Volapük; *vola* meaning of the world, and *pük* language.

“Schleyer does not propose that Volapük shall supercede any living language. He has attempted to make it so scientific and natural, so regular in all the rules of construction, and therefore so easy to learn, that every educated person will acquire it next after the mother tongue; and he hopes that it will thus become the accepted medium for all international communications. With this end in view, he has formed it on the general model of the Aryan family of languages; that is, its signs represent letters and words, and not ideas; and the root words of which it is constructed, instead of being arbitrary sounds and signs, as in Bishop Wilkin’s philosophical language, or sounds that have a real or fancied natural meaning, as in Stephen Pearl Andrews’ “*Alwato*,” are taken principally from living languages, the English being more largely drawn upon than any other.

“The alphabet employed is the Roman with some of the German dotted letters added, and the continental sounds are given to the letters. All words are phonetically spelled, so that there are none of the difficulties of orthography and pronunciation to be encountered which are so formidable in most natural languages.”

In making his Volapük vocabulary, Father Schleyer has sought first for the simplest words now in use. If such words are to be found in the English language, he has adopted them; if not, then he has drawn upon the Latin, German, French, and Spanish languages in the order named. For example, the word man in English, is a sufficiently simple root, and, therefore, *man*, with the same spelling and the continental pronunciation, is made to signify a man, or the man in Volapük — for the articles *a* and *the* are discarded. But house in English is inconveniently long and ends with a silent letter, and therefore the word *dom*, from the Latin word *domus*, is taken. In some instances neither of the languages named contains a root sufficiently simple, and then the inventor constructs a new one. But, so rich is the English language in simple Anglo-Saxon roots, that more than one-half of the words in Volapük are derived from them, and

the number of new words whose roots are not to be found in any living language is comparatively very small.

To the suggestion that, if the English language was to be drawn upon so largely it would have been better to have adopted that, and induce all educated persons to learn it, the advocates of Volapük reply, first, that its irregularities of construction, orthography, and pronunciation make it too difficult to acquire; and secondly, international prejudice would prevent it from being universally adopted. The use of so many English roots, however, makes Volapük much easier to learn by one whose mother tongue is English, and thus bring it within reach of the largest number of people speaking a common language, while it eliminates irregularities and does not arouse national prejudices.

The names of the cardinal numbers follow the vowels in their regular order, a denoting the first, e the second, etc. Thus: *Bal*, 1; *tel*, 2; *kil*, 3; *fol*, 4; *lul*, 5; *mäl*, 6; *vel*, 7; *jöl*, 8; *zül*, 9; *bals*, 10; *tels*, 20; *kils*, 30; *tum*, 100; *mil*, 1,000, etc. The year 1887, written out in Volapük, is *Balmil jöltum jölsevel*. The Arabic numerals are used as in English.

S added to any word forms the plural, which is never formed in any other way. The first three vowels (a, e, i) added to any noun, form respectively its genitive, dative, and accusative; s added to these forms makes the plurals of the same cases. Man is therefore declined as follows:

<i>Singular.</i>	<i>Plural.</i>
NOM.... <i>man</i> , the man;	<i>mans</i> , the men;
GEN.... <i>mana</i> , of the man;	<i>manas</i> , of the men;
DAT.... <i>mane</i> , to the man;	<i>manes</i> , to the men;
ACC.... <i>mani</i> , the man;	<i>manis</i> , the men.

Every noun in the language is declined in the same way, so that all declensions may be learned in one minute.

The verbs in Volapük are all regular, and there is only one conjunction. The tenses are denoted by the vowels a, ä e, i, o, u, placed before the verbs. When these vowels are preceeded by p, it shows that the verb is in the passive voice. The personal pronouns are: *ob*, I; *ol*, thou; *om*, he; *of*, she; *os*, it; *ok*, one's self. S added makes the plurals. *Löf*, meaning love, *löfób*, means I love; *löfól*, thou lovest etc.; *älöfób*, I loved; *ilöfóm*, he had loved; *ulöfós*, it will have loved, etc.; *palöfóms*, they are loved; *pulöfófs*, they will have been loved, etc. As it is only necessary to remember the few particulars named, all conjugation may be acquired in five minutes.

Enough has been given — and there is very little more of it — to show the extreme simplicity of the Volapük grammar. It can be learned in an hour, and, as the variations of the nouns and verbs are indicated by the vowels taken in their regular order, they are not easily forgotten. The principal labor necessary to acquire the language consists, therefore, in memorizing the vocabulary. Since more than one-half the roots are English, a person speaking that language can naturally acquire the new one in less than one-half the time

required for any foreign language, and the better knowledge he has of Latin, French and Spanish, the faster will be his progress.

After Father Schleyer published his first book, in 1881, he was soon able to interest a few persons in Germany in Volapük. It next got a foothold in Switzerland, and then in Paris. English linguists are just beginning to give attention to it, the only publication in English until very recently having been a bad adaptation of an abridged grammar. But on the Continent it has gained in popularity very rapidly during the last two or three years, so that there are now at least ten thousand persons who are familiar with and use it. More than three hundred and fifty have received diplomas as adepts. There are eight monthly periodicals printed wholly in Volapük, or partly in Volapük and partly in other languages.

In the United States not more than twenty persons have studied Volapük, and only about half a dozen can read and write it. Mr. Charles E. Sprague, of New York, who holds the diploma of Volapükatidel, reads and writes it with ease, and to him I am under obligations for assistance in preparing this article. There are no Volapükese clubs or periodicals published in the language or in its interest either in this country or in England. A large number of books in Volapük, or about it, have appeared in Germany, including grammars in eighteen languages, a German-Volapük dictionary containing twelve thousand words, a biography of the inventor, Father Schleyer, pamphlets, etc.

Progress of the Marvellous.

Mrs. L. C. Moulton, London correspondent of the *Boston Herald*, sends the following, published July 17:

"Like every body else, in London they are interested in hypnotism, spiritualism, etc.—interested, I mean, as inquirers, not as believers, and I saw a table move round briskly under the pretty fingers of Mrs. Hunt and a young lady cousin of hers.

"The latest feminine sensation is Miss Ramsey, the Girton girl of twenty, who beat all the men at Cambridge this year in Greek; and what makes her success still more triumphant, is that the pretty little creature had only learned her Greek alphabet four years ago, while the men had all been pegging away at the language for ten years.

"Prof. Stainton-Moses of University College, London, is certainly a trained scientist, and a man accustomed to weigh evidence, and tells me that with him spiritualism is not a matter of mere belief, but of actual, personal knowledge. A great deal of spiritual writing has been done through his own hand; not professionally, but for his own satisfaction. Holding Zoroaster or Aristotle in his left hand, and reading attentively, he has written out most extraordinary things with his right. For instance, one day—in answer, he thinks to a wish on his part for an especially strong test—his hand wrote of the death of a woman of whom he had never heard, giving her name and the time and manner of her passing away, etc. 'But,' he said, as he read it over, 'I don't see that this is a test. I could find it in a newspaper; I may have read it, and unconsciously remembered it.' Instantly it was written, 'No, that cannot be; she died but an hour ago, and when you see it in the paper you will have had your test.' The next day

he searched the papers in vain, but on the second morning, there, in the death column, he found the announcement of the death, corresponding with what had been written through him, in every particular of name, date, and disease. Also he has seen spirits in friendly converse — entertained them at his own fireside.

“I went, by invitation of Prof. Stainton-Moses, to a festal reunion of the ‘Spiritual Alliance,’ of which he is president, and I am bound to say that I met there men and women who seemed to me as sincere and earnest, and intelligent as one finds anywhere. Oh, and I saw Eglinton — the medium who is now what Home was — though he told me last night he meant soon to get out of the professional part of spiritualism. He is a singularly agreeable man, handsome, and with a look in his dark eyes as if they might easily see visions. I am told that he has lately married a very rich wife, and this may account for his intention to withdraw from spiritualism as a profession.”

Mr. Eglinton has published in the *London Medium* a very interesting narrative of his seances with the Emperor and Empress of Russia, the royal family and nobility. In the first royal seance, the Grand Duchess Vladimir proved to be a medium, and was lifted in the air, screaming the while. ‘As she continued to ascend,’ says Mr. Eglinton, ‘I was compelled to leave her hand, and on returning to her seat, she declared that she had been floated over the table without anything having been in contact with her.’

The Grand Duke Vladimir brought a new bank-note in an envelope to have its number told, which he did not know. The number was correctly written by the spirits, between slates, 716,990.

At the seance with the emperor there were present a party of ten, the empress, Grand Duke and Duchess of Oldenburg, Grand Duke and Duchess Sergius, Grand Duke Vladimir, Prince Alexander, and Gen. Richter. All hands being joined, a spirit voice conversed with the empress in Russian. A female form materialized near the Princess Oldenburg. A music-box weighing about forty pounds, was carried around and placed on the emperor’s hand. Other phenomena occurred, but the chief incident was the levitation. Mr. Eglinton was lifted in the air, the empress and Prince Oldenburg holding his hands and standing on their chairs, until his feet rested on the shoulders of the emperor and the Grand Duke Oldenburg.

Mr. Eglinton was overwhelmed with invitations from the nobility and professors. M. de Giers the great Foreign Minister and his two sons (mediums) were spiritualists of many years standing.

The JOURNAL could not contain half the marvellous things that are happening.

The Louisville *Courier-Journal* reports that in Bracken County, Ky., (on the Ohio river, between Louisville and Cincinnati) :

“Excitement is at fever heat in the Milford neighborhood, in the southern portion of this county, over the mysterious appearance of the most wonderful faces and figures upon the window glass of the houses in that section. The first appearance of these singular and most extraordinary pictures on the glass was at the residence of William Showalter, where the window panes all at once showed the colors of the rainbow, on which two days later the heads of people and animals were clearly visible. On the glass of another house a head and face resembling President Lincoln’s were to be seen. On another the form of a young girl bending over an infant, the body of a lion, the figures twenty-two, and a landscape were all visible, as distinctly outlined as any artist could have drawn them. Some of the most striking pictures are on the windows of the Milford Baptist Church, which are protected with shutters that are kept tightly closed. The people of Bracken county have not in years been more worked up over anything than they now are over these pictures.”

Glances Round the World.

The contempt with which Comte and many other philosophizers have treated the press which tells of the progress of mankind is an example for all good men to avoid. If we recognize the brotherhood of humanity, we cannot be indifferent to the passing lives, the joys and misfortunes of our brothers. Let pedants and philosophasters bury themselves in the writings of the dead, the good man prefers to know something of the living, and he finds it in the daily, weekly, and monthly press.

At our first outward glance, we are struck with the elevation of our standpoint. This great republic has attained an elevation in intelligence, wealth, and power, which enables it to look down on the lands that are overshadowed by the darkness of the past, and to anticipate the time when American pre-eminence shall be universally acknowledged. The condition already attained was eloquently stated by Chauncey M. Depew, in a recent address at New York, which gave a startling view of

AMERICAN PROGRESS.

"Last summer I stood upon the White Hill at Prague, in Bohemia, where the thirty years war began and ended. There is no more suggestive spot in Europe. It recalled a picture of the horrors and desolation of war unequalled in history. The contest began when the continent was dominated by the German empire, and ended with the magnificent creation of Charles V. broken into numberless petty principalities. Like the contest of the 17th century, ours was both a civil and religious war. But the country came out of the conflict not like the old German empire, but a mighty nation.

"Vapid sentimentalists and timid souls deprecate these annual reunions, fearing they may arouse old strifes and sectional animosities. But a war in which 500,000 men were killed, and 2,000,000 were wounded, in which states were devastated and money spent equal to twice England's gigantic debt, has a meaning, a lesson and results which are to the people a liberal education. We cheerfully admit that the Confederate, equally with the Federal soldier, believed he was fighting for the right, and maintained his faith with a valor which fully sustained the reputation of Americans for courage and constancy. The best and bravest thinkers of the South gladly proclaim that the superb development which has been the outgrowth of their defeat is worth all its losses, its sacrifices, and humiliations.

"In 1860 the developed and assessable property of the United States was valued at \$16,000,000,000. One-half of this enormous sum was destroyed by the civil war, and yet so prodigious has been the growth of wealth that the estimate now surpasses the imperial figure of \$60,000,000,000, and the growth at the rate of nearly \$7,000,000 a day. Our wealth approximates one-half of that of all Europe.

"These unparalleled results can be protected and continued only by the spirit of patriotism. This is a republic, and neither Mammon

nor anarchy shall be king. The ranks of anarchy and riot number no Americans."

We realize more fully the future magnitude of our country, when we look at the wealth of its soil and mines, already developed, and the magnitude of its still untouched resources. According to the estimates of Dr. A. B. Hart, of Harvard University, as laid before the American Statistical Association at their last meeting in the Boston Institute of Technology, the total territory of the United States contains 3,501,409 square miles. Of this entire amount Dr. Hart believes there remains unsold in the hands of the government, public lands amounting to 1,616,101 square miles, or 1,034,330,842 acres, which is almost one-half of our entire territory. Such a realm as we have could comfortably sustain between two and three thousand millions of inhabitants, while the entire population of the globe is at present less than fifteen hundred millions.

Our present population is over 60,000,000, and if it goes on duplicating every thirty years, it will be in 1917, 120,000,000; in 1947, 240,000,000; in 1977, 480,000,000; in 2,007, 960,000,000; in 2,037, 1,920,000,000; 2,067, 3,840,000,000. Thus in 180 years we shall have reached the limit where population, being over 1,000 to the square mile, must emigrate or be arrested by the difficulty of obtaining food, and the absolute necessity of reducing to a small number our stock of horses, cattle, and hogs, that human beings may have food, — vegetarian diet thus becoming a necessity, and bringing with it a great diminution of intemperance, and the crimes produced by the animal passions; for it is well established that vegetarianism restrains intemperance.

BRIGHT PROSPECTS.

Among the bright indications for the future are the increase of industrial education, the beginning of coöperation between capitalists and employes, the increasing intelligence and combined strength of the laboring class, which give assurance of good wages, and the subdivision of the land into smaller farms, which substitutes an independent yeomanry for the landlord and tenant relation. Thus, in the thirteen States, formerly slave-holding, the average size of farms in 1860 was 346 acres, but in 1880 it was 146.

We have vast mineral resources as yet untouched, of coal, iron, and other metals far exceeding all that has yet been reached in the old as well as new regions. The marbles of Inyo, California, are more than twice as strong as the best marbles of Italy.

"Astonishing as the statement may appear," says the *Denver News*, "it is nevertheless a fact that there are here, within the borders of Colorado, the wealth in coal of two or even three States like Pennsylvania. For the vast trans-Missouri country, eastward, even to the valley of the Mississippi, Colorado is the great present and future storehouse of the fuel which the demands and necessities of its varied commercial and industrial life will require. Many generations hence, when Colorado shall have become an old State, when the frontier days shall have been forgotten, when gold and silver mining

shall have ceased to be profitable, even then will the coal fields of Colorado be yielding their hidden treasures of fuel to supply the demand."

We have no territory which sanitary science may not render a healthful home, and we have millions of acres of elevated territory, where the highest conditions of human health and happiness may be attained in connection with the highest spiritual development. But these regions are not on the Eastern coast, chilled by the icy currents from the North. "Westward the star of empire wends its way," and the Pacific Coast is destined to witness the development of the highest civilization on the globe. Of the health and beauty of California all its residents can speak, but physicians can give decisive facts. Dr. King, of Banning, Cal., says, "Out here we scarcely know what storms are. All winter long my front yard has been green and beautiful — roses blooming in January, and callas in March. During three and a half years there have been but two cases of acute disease of the chest within six miles of my office. I do not know of any death having occurred in this village or vicinity from an acute disease, since I came here nearly four years ago." What are the lauded climates of Italy and Greece compared to such a record as this?

DARK CLOUDS.

BUT what are the clouds that dim the brightness of our coming glory, and already overshadow us? The greatest of all is the curse of intemperance. Secretary Windom said, in his address at the Cooper Union meeting in New York, (May 25):

"I do not think I overstate the case when I say that the 200,000 saloons in this country have been instrumental in destroying more human life in the last five years than the 2,000,000 of armed men during the four years of the Rebellion. There is an irrepressible conflict upon us. This nation cannot endure half drunk and half sober any more than it could endure half slave and half free."

Gov. St. John, late candidate for the presidency, said, in his New York address:

"There are about 215,000 retail liquor houses in this nation. Allowing 20 feet to each, it gives us an unbroken liquor front of about 781 miles. Just think of it! Seven hundred and eighty-one miles of profanity and vulgarity. Seven hundred and eighty-one miles of Sabbath-breaking. Seven hundred and eighty-one miles of drunkard-making. Seven hundred and eighty-one miles of filth, debauchery, anarchy, dynamite and bombs. [Applause]. Seven hundred and eighty-one miles of political corruption; seven hundred and eighty-one miles of hot-beds for the propagation of counterfeiters, wife-beaters, gamblers, thieves, and murderers.

"In the High License City of Chicago, in the great Republican State of Illinois, there are, within five blocks of Halstead Street Mission, 325 saloons, 129 bawdy houses, 100 other houses of doubtful repute, theatres, museums and bad hotels, and only two places for the worship of Almighty God. (Cries of 'Shame!')

St. John should have added that intemperance was the most powerful agency for the propagation of intellectual and moral idiocy in offspring.

The increase of insanity in spite of our defective systems of education is universally recognized. The *New York Sun* says :

“The very rapid increase of insanity in the United States during the last two or three decades continues to be the subject of much discussion among alienists, and all those who are concerned in public charities. That a prime cause of this alarming state of things is the shipment to our shores of the enfeebled and defective of other countries, is now beginning to be understood, and both our own State Board of Charities and the National Conference of Charities and Correction have called on Congress to protect our society against the introduction of these depraved specimens of humanity, who speedily become a charge on the public, or transmit their weakness to their posterity.

“The statistics of insanity show that, in general, the proportion of the insane is greatest in the older States, where the foreign population is most numerous, and it is least where the communities are new, as, for instance, in the pioneer counties of Wisconsin. The South, which has drawn comparatively little from immigration, suffers from insanity to a much less extent than New England and New York ; and it is an established fact that the Negro race is much less liable to insanity than the white. The average of insanity in New England is 1 to every 359 of the population ; in New York, New Jersey, and Pennsylvania, 1 to every 424 ; while in the extreme Southern States the average is only 1 to 935.

“The West, like the South, is more free from insanity than the Northern seaboard States, the average being 1 to every 610 in the interior States, and 1 to 750 for the Northwestern States. In the far Western States and Territories it is only 1 out of 1,263, they being settled by a picked population, whose energy and soundness make them pioneers. It is note-worthy, however, that insanity is as frequent in the Pacific States as in New England, the explanation being that vice and indulgence prevail to an exceptional extent among the population drawn to the Pacific by the mania for gold. The average in Massachusetts, for instance, is 1 to 348 ; in California 1 to 345. It is also remarkable that the ratio of insanity decreases as we go west and south of New England, as these averages will show : New England, 1 to 359 ; Middle States, 1 to 424 ; interior States, 1 to 610 ; Northwestern States, 1 to 750 ; Southern States 1 to 629.

The State where the proportion is highest is Vermont, 1 to 327 ; and New Hampshire comes next, with 1 to 329. We are at a loss to understand why insanity is so frequent in the District of Columbia, the average given being 1 to 189 ; but perhaps the large average in Vermont and New Hampshire may, in part, be due to the circumstance that those States receive the refuse of Canadian poor-houses, they having a much better organized system of charitable relief than the Dominion can boast of ; and it is undeniable that some of the very

worst of our immigration comes from over the Canadian border. That immigration, too, is now great, and there are factory towns in New England where the population is largely made up of French Canadians."

There is a disturbing element in the influx of a foreign population reared under very unfavorable social conditions. In 1882 the immigration was 800,000. On a single day, in May last, nearly ten thousand arrived in Castle Garden. The steamships are overburdened, and the Cunard and White Star lines employ extra ships to accommodate the emigrants. Oppression in Ireland, and oppression all over Europe, drives the people into emigration; but a large portion of the emigration consists of a substantial population; yet we have enough of the turbulent and debased element to make a serious danger in our large cities, and a formidable competition with native American labor. The more laborers, and the fewer employers, the worse it is for labor. But perhaps American wealth and enterprise will find something satisfactory for all to do.

DEFECTIVE EDUCATION.

But there is nothing more unsatisfactory to the philanthropist than our meagre and inadequate system of education,—a system which aims to cram the memory with acquired knowledge, which does not develop original thought, and which does not elevate the moral nature. Such a system will never elevate society, will never repress any vice or crime, will never make the educated generation any happier for being educated. In short, it utterly fails in that which should be its chief end and aim, and simply leads society on as heretofore in the path of increasing intelligence, increasing misery, increasing crime, increasing insanity. What a commentary on our education and civilization is the common estimate that Europe, now, with the most complete educational system ever known, has 50,000 suicides a year. In this, Paris, Vienna, and Berlin take the lead.

(To be continued.)

Miscellaneous Intelligence.

PHOTOGRAPHY PERFECTED. — In 1838 I conceived it possible, by chemical means, to fix in permanency, on a suitable ground, the images of objects formed by the camera. While speculating on this, the discovery of Daguerre was announced, but I was disappointed, as he had not photographed colors as well as forms. I felt sure that it was possible, and a half century has realized it. Mr. J. J. E. Myall, a London photographer of great scientific skill, has succeeded in photographing the colors as well as forms of objects and fixing a permanent picture. More recent advices throw some doubt on this.

THE CANON KING. — Alfred Krupp, the greatest cannon-maker of the world, died at his works, Essen, Prussia, on the 14th of July, seventy-five years old. His works covered nearly a square mile, while his fortune was about \$40,000,000. He employed 10,000 men at Essen, and over 7,000 at other places. He owned nearly 600 iron and coal mines, 6 smelting works, 14 blast furnaces, 5 steamers, and 140 steam-engines. He was a plain, industrious man, shunned all ostentation, refused titles, and took good care of his workmen. Yet was his business an honorable one? If the

man who supplies alcoholic beverages to drunkards is condemned by the general sentiment of the temperate community, what should we think of one who supplies slung-shot, poison, and daggers to assassins? But how little harm is there in such implements compared to the slaughtering work of the terrible cannon of Krupp, which are to be used only for wholesale homicide. Such questions must be considered by moralists. The *Boston Herald* in a sudden and unexpected flash of ethical sentiment, says, "Herr Krupp sold his guns to different governments for the purpose of enabling them to fight each other. There is no code in modern ethics that would condemn an action of this kind, and yet it seems to us that the time may come when a man who made his fortune by supplying men with arms for the purpose of killing each other will be looked upon as one engaged in a highly immoral enterprise." Is it not a terrible indictment of the so-called Christian church to say, "There is no code in modern ethics that would condemn" war and its accessories?

LAND MONOPOLY. — The United States government has squandered its rich domain with signal folly, but Mexico has been far more reckless. It has recently given away 60,000,000 of acres in Durango, Chihuahua, and other regions to an American company represented by Henry B. Clifford. It is not stated that any very valuable consideration has been given for this grant.

THE GRAND CANALS. — Lesseps' Panama Canal has no bright prospect. The enterprise has been badly managed, has cost a great sacrifice of life, and over \$200,000,000. It is employing from 12,000 to 14,000 men, but its finances are nearly exhausted, and an American engineer says it would take ten years for the present company to finish it, if they could raise the money. The Nicaragua Canal, if started now by Americans, would be finished first, and that would kill it entirely. Meantime Captain Ead's Ship Railway at Tehuantepec is likely to make canals unnecessary, for since his death his associate, Col. James Andrews, has undertaken to finish it, and \$1,500,000 more has been raised at Pittsburg. This will carry the ships over the Isthmus by the railroad method. The German government has just begun a grand canal at Kiel, to connect the North Sea with the Baltic, large enough to allow ships to pass, drawing twenty-seven feet. Greece is slowly at work on a canal at the Isthmus of Corinth, and Massachusetts on a canal to cut off Cape Cod. Russia has determined to build a grand railroad to the Pacific Ocean across Asia, through Siberia, beginning next spring and finishing in five years. When finished, Russians could travel from St. Petersburg to the Pacific in fifteen days.

THE SURVIVAL OF BARBARISM. — Amid the fussy pomposity of the Queen's jubilee, the voice of the thinkers has not been entirely silent. The utter failure of her reign to present a single noble thought or impulse, a single evidence of sympathy with the immense mass of suffering, has been sharply commented on, not only in prose, but in the vigorous verse of Robert Buchanan.

The scientific periodical *Nature* suggests very appropriately that, although the progress of the last half century has been due mainly to the labors of scientific men, the leaders in science have been unknown to the head of the government, and their labors prosecuted without aid or sympathy from the throne. "The brain of the nation has been divorced from the head."

But why not? Has it not always been so; did not the barons who once ruled boast of their illiteracy? Science and philanthropy produce wealth and elevate the people. The rulers consume that wealth and keep the people down. Of course two classes so opposite are not in sympathy. In the late jubilee, the titled, the wealthy, and the hangers-on of government were given the prominent positions, and the scientists ignored; as *Nature* said: "England is not represented, but only England's paid officials and nobodies."

But it is too soon for scientists to demand an honorable position. They should be content to escape the prison and the ostracism which was once the reward for nobly doing their duty.

CONCORD PHILOSOPHY. — The summer school of (so-called) philosophy still meets at Concord in July — the last survival of the speculative ignorance of the dark ages, and the worship of Greek literature. The copious ridicule of the press has no effect upon this serious gathering. Its verbose platitudes and pretentious inanities continue to be repeated, furnishing almost as good an antithesis to science and philosophy as Mrs. Eddy and her disciples. There is no lack of fluency and ingenuity in the use of language, and occasionally there are glimmerings and flashes of common sense, but to wander through the first report of the present session, in pursuit of a correct philosophic idea, is as unprofitable as to

wander all day through wintry snows to find a little game already dying of starvation. The first lecture on Aristotle is the most unmitigated rubbish that the year has produced. I regret that I have not space to criticise the proceedings into which, however, Dr. Montgomery of Texas has injected some bright thoughts, and the displays of learning relieve the general monotony, while considerable intellectual energy is displayed in the discussions; but to see a conclave of learned professors devoting their time to the examination and discussion of Aristotle's writings is about as edifying as to see a geographical society devoting its time to discussing the geography of Ptolemy.

THE ANDOVER WAR to enforce the damnation of the uninstructed heathen has been very unlucky. It has not disturbed the teachings of the professors, but it has shown the public very plainly that it was simply a *malicious* attack on the president, Professor Smyth, the other professors, who teach exactly the same doctrines, being entirely undisturbed, although they presented themselves for trial. The time is coming when intelligent men will be ashamed to confess a belief in the devil, and the old-fashioned hell-fire,—indeed the time has already arrived among the most intelligent.

THE CATHOLIC REBELLION.—About five years ago it was predicted, through Mrs. Buchanan, that Catholicism in New York would undergo a change, as many spirits were actively at work to liberalize the minds of Catholics, especially at the time of Easter, and to wean them from their attitude of abject submission. There were no indications of such a tendency at that time, and the movement of the Catholic masses in sympathy with Dr. McGlynn, who tells the Pope that he shall not meddle with the politics of Americans or dictate their political action has come like a sudden storm from a clear sky. Liberalized Catholics may move in advance of Protestants for they have preserved a more vivid spiritualism and religious faith.

STUPIDITY OF COLLEGES.—Clairvoyance and spiritual phenomena have been in progress all over the world from periods beyond historic record, but colleges have not yet learned of their existence. They are now becoming familiar to millions, from the emperor to the beggar, and still the colleges plod on in sanctified ignorance where the priest rules, or in insolent dogmatism where the medical professor rules. Is there anything in the way of demonstration that can overcome this pachydermic stupidity?—doubtful! Clairvoyants have described diseases, described distant places, described things in public, while their eyes were bandaged—but the colleges learn nothing. Now there is another test of the collegiate amaurosis, or cataract, or whatever it may be, which has lasted 700 years, and has thus attained its incurable character. A blind man is clairvoyant and psychometric. He travels about almost as well as those who have eyes. His name is Henry Hendrickson. The *Chicago Herald* gives an interesting description. He can find his way, can skate well, can read finger-language, and can describe objects with a cloth thrown over his head. But this is only another demonstration of second sight which has been demonstrated a thousand times. Why should colleges recognize such facts? have they not old Greek books for oracles which were written before the dawn of science! What are Gall and Spurzheim, Darwin and Wallace, Crookes and De Morgan, to professors who can fluently read Aristotle in Greek, and can tell how Plato proved that a table is not a table but only a mental phantasy!

CREMATION is making great progress in Europe. It is an old idea, not only among the ancients but in modern times. In the last century it was advocated in a very artistic way by Dr. Becker, a physician of Germany, and Guirand, an architect in France. These gentlemen proposed that the ashes of cremation should be fused into a glass and moulded into all sorts of ornamental designs, fit for trinkets, monuments, etc. This has a very fantastic appearance. What would we think of General Washington's remains preserved in the Capitol as a crystal globe of green glass? or how should we like to have our own remains preserved in that brilliant manner? A beautiful woman might thus be converted into some brilliant "thing of beauty—a joy forever."

COL. HENRY S. OLCOTT,—President and founder of the Theosophical Society, is travelling in India, lecturing before the branches scattered in every part of the country. He has been for months on this tour, and spent last winter in Ceylon, where he was royally welcomed and entertained by the Buddhists. Some years ago Col. Olcott joined the Buddhist sect, and has done it good service in publishing a Buddhist catechism, which has been widely circulated in the West. He was, at last

accounts, at Allahabad, where the thermometer stood, day after day, at 105°, and at nearly that night after night. Despite the heat his lecture rooms are crowded with interested listeners, and his popularity was never so great as at present. He will return to Adyar, the headquarters of the society in southern India, in October. The report that he had returned to Europe this summer is incorrect, and arose from the fact that Mme. Blavatsky was on the Continent very ill, and her companions were several Theosophists who had been in India and had returned to Europe. She is at present in London.—*N. Y. Sun*.

JESSE SHEPARD,—the musical genius has built himself a beautiful residence at San Diego, California. He has evoked unbounded admiration and astonishment by giving one of his inspired performances in the service of Father Ubach's Catholic church, at the morning mass.

PROHIBITION—has been very successful in Atlanta, Georgia in the past 18 months. It is well enforced. The wealth of the city has increased; property has advanced in value; the laboring classes are more prosperous; the schools are better attended; gambling has been checked; crime has been checked, and the criminal courts transact their business in one-seventh of the former time; there are about half as many arrests, and the streets on which it was unsafe for a lady to go alone, have become orderly. Local option has established temperance in Georgia. Out of 137 counties 115 are controlled by prohibition. In Iowa under prohibition, the Fort Madison Penitentiary is for the first time short of the supply of convicts sufficient to fulfil the usual contracts. England now has a national prohibition party, and Mr. Axel GUSTAFSON is its leader.

LONGEVITY.—A news item from Columbia, S. C., reports a case of great longevity as "attested by family records": that of Amy Avant, a colored woman on the plantation of Major James Reeves, in Marion County, who died May 24th, of measles, at the advanced age of 122 years. She was remarkably well preserved and retained all her faculties up to the time of her fatal illness, previous to which she claimed that she had never taken a dose of medicine: During the last cotton-picking season she took her place regularly in the cotton fields and always performed a good day's work.

ST. THOMAS, July 6.—Peter Barlow, who took part in the American Revolution under Washington, died recently in Demerara, aged 130 years.

ROCKLAND.—John J. Whipple of this place was 100 years old to-day, and as he is in excellent health, the old gentleman bids fair to live another decade at least. Mr. Whipple says he believes in the "good old way" of eating and drinking according to inclination, and though he has never indulged in intoxicants to excess he has never abstained entirely from either the use of tobacco or strong drink. Grandfather Whipple is one of the authorities in the place where he lives, and his memory is remarkable. His eye has a merry twinkle, and he can enjoy a joke and tell a good story with any of the boys.—*Globe Democrat*.

KNOXVILLE, Tenn., July 23.—Henry Cleggy of Meigs County, Tennessee, is undoubtedly one of the oldest men in the State, having recently celebrated his 105th birthday. Mr. Meigs takes pleasure in walking about his farm, and has no idea of taking a trip from this world to the next for at least a decade. The old gentleman's memory is excellent and he remembers many incidents of long ago.—*Globe Dem.*

INCREASE OF INSANITY.—Louisiana, like New York, Massachusetts, and all highly civilized countries, is realizing the increase of insanity. The State Asylum has recently been greatly enlarged but now there are hundreds that it cannot receive.

EXTRAORDINARY FASTING, Jackson, Tenn., June 15.—W. M. Murchinson, whose long fast has been mentioned before, died yesterday at Medon in this county; having lived ninety days without drink or food. His record is probably without parallel in the history of the medical world. He was a gallant soldier in the Fourteenth Tennessee Cavalry and followed the fortunes of that daring leader, Forrest, through the Civil war, and lost an eye. He was about 45 years of age at the time of his death. He had been in declining health for some months. His throat became paralyzed one night three months ago while he was asleep, and he could never swallow any nourishment after that time. He was an honest, brave man and an esteemed citizen. He never married. Several citizens from Jackson and surrounding country visited him during his fast, and all were astonished that he could live so long without food and drink.

SPIRITUAL PAPERS.—The Spiritual Offering, Light for Thinkers and Light in the West, have died and been succeeded by "The Better Way," at Cincinnati.

(Continued from page 32.)

I would not say that Napoleon's brain was to any great degree abnormal, but I am satisfied that criminal's brains are generally abnormal, for there are many criminals whose heads do not, by their exterior form, indicate their depravity, but wherever I have examined the interior of the skull I have found the basilar organs active, growing and imprinted upon the interior table of the skull, while the superior region reveals the decline of the moral nature by the increased thickness of the bone which is growing inward and has not the digital impressions of the convolutions which are marked wherever the brain is in an active growing condition. The criminal's skull must be studied by post mortem examination, and the most effective method is by placing a taper through the foramen magnum at the bottom of the skull which will reveal the more active organs by the translucency and thinness of the bones, while the inactive organs are indicated by their opacity and thickness, as in the following convict skull.



A REBELLIOUS CONVICT.

THE sketch here presented exhibits the degrees of translucency and opacity in a skull which I obtained at Baton Rouge, Louisiana, about fifty years ago. It was the skull of a convict killed in the penitentiary while leading a rebellion in a desperate effort to escape.

The man was of a respectable family, son of the sheriff of Warren County, Ky. He fell into bad company and bad habits at New Orleans,

drinking and gaming, until for an act of highway robbery he was sent to the penitentiary. The reader will observe the general activity of the intellect and the adjacent social sentiments indicated by the translucency, and the general torpor, indicated by the opacity in the regions of Religion, Hope, Reverence, Love, Conscientiousness, Industry, Cheerfulness, Love of Approbation, Sense of Honor, and Self-respect. Secretiveness shows opacity, while Combativeness shows intense activity which extends into Adhesiveness and cautiousness.

The translucency at Firmness, Irritability, and Combativeness, which were active to the last moments of his life, is quite characteristic. Upon the whole, the test by the inner light inserted at the foramen magnum in the base of the skull indicates a very low, lawless, desperate and unprincipled character, with enough of adhesiveness to give him comrades in crime, and enough of intelligence to give him some success.

The most extraordinary instance of this was in the skull of a negro woman which I examined in Alabama, which had only a slight translucency at Firmness, while the rest of the upper surface of the skull was so abnormally thick that in lifting it one was reminded of the weight of a block of wood. She had, in a fit of temper, murdered her own child in the field, chopping it down with an axe.

Chapter VII.—Practical Utility of Anthropology in its Psychic Department.

All science should be useful—Anthropology has the supreme utility—Importance of self-knowledge and its rarity—Almost impossible without the aid of Anthropology—Its absence in the college—Immense waste of labor in abortive self-culture—Anthropology an exact guide—The selfish do not want it—Mistakes in education—Unbalanced characters described—Possibility of reform—Conjugal reform most important—The powerful agencies of Anthropology.

Before commencing the study of the organs of the brain and faculties of the soul, it is well to look to its results, its practical utilities; for the pursuit of science merely to gratify an intellectual curiosity is not the noblest employment of our time, although it has been a favorite indulgence of the literary class, and was regarded by the ancient philosopher, Empedocles, as the noblest occupation of man. From this opinion I decidedly dissent, regarding the lawless and excessive indulgence of the intellectual faculties as a species of erratic dissipation, injurious to the manhood of the individual, and pernicious to society by the misleading influence of a bad example.

Not only does this extreme intellectual indulgence, in a life the primary purpose of which is not meditation, but action, impair the

individual as to his normal usefulness, and thus diffuse by example a deteriorating influence upon the young, and misleading influence upon all, but it actually leads to false views of life, and an unsound philosophy such as transcendental idealism, pessimism, indolence, and the pursuit of visionary falsehoods which a well-balanced mind would intuitively reject. These follies are cultivated by a pedantic system of education, and by the accumulated literature which such education in the past has developed, feeble and faulty in style, superficial in conception, and sadly misleading as to the principles and purposes of life.

Though tempted to such indulgence by the ceaseless activity of my own mind, I can say that I have never pursued any course of investigation, or study, without a positive certainty of its beneficence and value. No other course would be compatible with the demands of duty; but it is obvious on the face of a large portion of our literature that the ethical sentiments were dormant when it was written. Pre-eminent above all other studies in practical value is the science of ANTHROPOLOGY, so long neglected and unknown; a science which places biology on a new basis, rectifies therapeutics, reforms education, develops ethics or religion, and illuminates all spheres of knowledge by psychometry.

The psychic department of Anthropology in which we are now entering the study of the faculties of the soul, the organs of the brain, and the effects of their varying development upon the characters of men and animals, is rich in very practical instruction for the guidance of life, and the attainment not only of spiritual and physical health and success in this life, but of that nobler and greater success, which is chiefly realized in the coming centuries, in which a grander realm is opened for our expanded powers in the higher life.

One of the most essential things for success in life is a correct self-knowledge. A strong, well-balanced organization with a clear intuitive intellect, generally gives this knowledge, and leads to a correct course in life. But how few are really well developed and well balanced, with intuitive clearness of perception, and again how many are there who, in the unrestrained indulgence of all their passions and propensities, care not whether their lives are right or wrong, according to a correct standard. This class desire no admonition, no explanation of their peculiarities, and the causes of their failures or misfortunes.

Selfish and narrow-minded men charge all their failures and misfortunes either to inevitable destiny, or to the faults and misconduct of others. But the truth which science enforces is that we should charge all our failures to ourselves. Other men have succeeded splendidly in life, winning wealth, power, renown and friendship. If we have not, it must be because we have not exercised the same faculties which made them successful, and we should study most diligently to learn wherein, or how, we have failed.

Nearly all are disqualified for this task of self-inspection either by a selfish bias which is unwilling to recognize a fault, or by the fault

itself which biases the judgment. The faculty, or passion, which misleads one becomes a part of his judging faculty, and cannot condemn itself. The miser cannot realize the baseness of his avarice, nor the mercenary soldier the enormity of war. Nor can a defective faculty assist in realizing the defect. The color-blind cannot appreciate painting, the thief cannot appreciate integrity, the brutal wife-beater cannot appreciate love, and a Napoleon cannot appreciate disinterested friendship.

Nor do they who fail to comprehend their own faults learn much from the admonition of friends, for *they* are too desirous of maintaining a friendly relation to give entirely candid advice, and the criticisms of those who are not friends excite suspicion and anger. Fortunate is the man who can profit by the criticisms of his enemies.

How many are there who go through life with glaring defects of character, injurious to their welfare, who are never warned, either by kind friends or by conscience, and never realize the necessity of any higher wisdom than their own, or the necessity of self-culture.

Hence the imperative necessity of psychic science, not that barren abstraction called psychology in colleges, but a science which, like a faithful mirror, reveals to us that which we cannot see. As the gymnastic teacher reveals by a system of measurement (anthropometry) the defective muscles that need development, so should the psychologist discover in the conformation of the brain the special culture needed by defective faculties.

There is nothing of this kind in the universities at present. Glaring faults are seen everywhere, working out their disastrous results, with no preventive method. We have orthopedic and orthopraxic institutions, and gymnastic halls to correct the defects of the body, but no attempt to recognize or correct the far more important defects and deformities of the soul. The orthopneumatic institution for the soul has not yet been conceived. The school or college should be such an institution, and in *THE NEW EDUCATION* I have endeavored to show how it may perform this duty. The pulpit should be a similar institution; but, alas, the pulpit itself, has no adequate system of ethics—its theology has starved its ethics, and it lifts its followers, in the main, no higher than the level of exterior respectability. The task remains for some able critic to show how many of the important duties of life, though plainly implied by the fundamental law of Christianity, are ignored by the pulpit.

Anthropology alone reveals the ethical fulness and symmetry of character, which all should seek; and when science shall be advanced far beyond the barriers that circumscribe it at present, men and women will seek the profound and intuitive anthropologist for consultation, as they now seek the physician for the attainment of health.

It has been for the attainment of a possible superiority that millions have submitted to the discipline of collegiate education, while others with nobler aims have sought in meditation, in prayer, and in imitation of the illustrious, for the ennoblement of their own lives.

No book has sold more largely than the *Imitation of Christ*. But was it not often a blind struggle in the dark, an attempt to reach a goal never clearly seen. Wandering in a labyrinth of fanaticism, agonizing in the effort to distort nature, the biographical record of religious aspiration serves to show how nearly multitudes may approach the boundary line of insanity in their protracted periods of causeless mental agony and in their fierce hostility to heresy and to science. Alike in Brahmin, Buddhist, Mohammedan, and Christian nations have we seen the vast expenditure of spiritual energy in the blind struggle of aspiring souls.

To all this, Anthropology will put an end, for it will give to each a definite conception of the full normal development of humanity, and of the organization or brain development by what it is sustained. To those who fall far short of that development, it gives the means of a definite measurement of the defect, and shows by craniology and psychometry what is to be done in self-culture, as clearly as we learn in the gymnasium what muscles need greater development.

The desire for such improvement is often absent when it is most needed. A vast multitude of inferior people are perfectly content with themselves in a selfish life, wholly absorbed in providing for their own wants, or, if possessed of wealth, using it only in selfishness and ostentation, — content in believing themselves as good as their neighbors, doing nothing to benefit society, unless under the coercion of public opinion, leading such lives that the world is certainly no better, and perhaps a little worse, for their advent.

A very different class, who are more apt to profit by anthropology is composed of those in whom there is a decided predominance of good. In some cases they are deficient in selfish and combative energy, do not know how to assert their rights, are credulous and confiding. Children of that character if reared by timid and over-fond parents, are deprived of the rough contact with society that is necessary to their development. There are many whom the lack of self-confidence, the lack of ambition, and lack of business energy condemn to an obscure life, when their intellectual capacities would fit them for an influential position. A kind but mistaken system of training confirms the defect, and dooms them to an inefficient life, or a stern system of repression deprives them of all self-confidence and energy. Millions of good women are victimized in this manner. This amiable class are amenable to instruction, but are often by their easy credulity, induced to yield to unworthy teachers, or to the guidance of unsound but pretentious or delusive literature. They lack in the energy of criticism which might protect them from error.

Throughout the whole course of education, from infancy to manhood, Anthropology may be an ever-present monitor, warning against excesses, against failures, against errors of opinion, while urging the cultivation of our feebler faculties as the gymnastic teacher urges the cultivation of the feebler muscles.

Unaware of their errors, many would resent all such criticism, but the science which cannot help them, because they will have

none of it, will enable us to understand them correctly and know how to deal with them.

There is an intense curiosity in the young to know their capacities, their adaptation to various pursuits, their merits and defects of character, to know what to cultivate, what to repress, and what estimate to put upon themselves. In the age of adolescence such knowledge is very valuable, and is generally willingly received. Moreover, it is very interesting to parents and guardians to know what estimate to form of their charge. The thorough Psychologist (I prefer this word to Phrenologist, which has a more limited meaning) is therefore one of the most useful scientists, and may render invaluable service in the period from ten to twenty years of age, when a guiding wisdom is needed.

That wisdom, though seldom sought later in life, is nevertheless a wisdom which all men need, and especially for this reason, that, with few exceptions,

NO MAN IS COMPETENT TO BE HIS OWN CRITIC.

Unless he is a profound Anthropologist he has no standard of humanity, no absolute standard with which to compare himself, and if he should attempt to form such a standard, his personal defects would vitiate the result.

I never go into society without witnessing examples of those who need earnest psychic admonition. For example, among public speakers, I would mention certain defects: A., with a broad forehead and richly endowed intellect, has not sufficient development of the highest regions of the brain to give him moral dignity or to enable him to discriminate well between the noble upright and the cunning selfish. His superior intellect is shown not by impressive eloquence, but by energetic loquacity, and hence fails to receive full recognition. B. has the dignity and power in which A. is deficient, but lacking in the organs of love, sympathy and liberality, he becomes harsh, censorious and bitterly controversial, making many enemies and leading a wretched home-life. C. has a grand oratorical energy and dignity, but lacking in the organs of reverence and humility, he overrates himself and becomes famous for his vanity. D. has the intellect, wit, humor, and social qualities to shine in company, but from lack of the organ of self-respect, he fails to maintain the dignity of a gentleman and command proper respect in society. E. had the power and genius to rank among the most eloquent and distinguished men of the nation, but the too broad base of his brain overcame all his nobler qualities, and, after becoming an object of general contempt, he ended his life a worthless sot. F. had an intellectual genius of the highest order, and ought to have left a name among the great scientists of the age, but the regions of moral energy, cheerfulness, and adhesiveness were lacking in his brain, and hence he never attained any great success or retained any satisfactory position. His life ran down into pessimism, failure, and premature decay. G. had another splendid intellect and made his mark on the times, but lacking in the region of dignity and self-control, he failed to reach his just position in political life and fell into premature mental decay from over-excitement. H., with much less of intellectual

capacity, but a better balanced organization rose to the highest rank in the esteem of his countrymen. I., with an intellect adapted to the exploration of the mysteries of science, of which he gave good evidence, but lacking in all the elements of strength of character lead a life of uniform failure, obscurity and poverty, and yet I felt assured that a different education in youth which would have developed his manhood and ambition and would have carried him to eminence. J. is a man of superior intellect, benevolence and strength of character, but the organ of love is singularly defective in his head and his domestic life is therefore void of happiness.

Neither the men nor the women in whom I have observed the deficiency of the faculty of love, ever seemed to be aware of the fact or to suspect that their intense antipathies were the product of a faulty organization, and their discords chargeable to themselves.

K. and L. are two gentlemen richly endowed in intellect and in the other virtues, but not in conscientiousness, in which they are strangely deficient. This is the only defective region in their heads and it is fully borne out in their lives, which are void of integrity and truth, though they have escaped the condemnation of the law.

M. was a lady of intense ambition in whom the regions of love and religion were deficient. Aspiring to be a leader in philanthropic reform she had a limited following in an erratic course, but ended her labors by obtaining a snug position for herself and repudiating all she had done. N. was another would-be leader in philanthropic reforms, who was at one time quite conspicuous, but while he had the ideal speculative intellect to appreciate theories, he was lacking in love and religion. His philanthropy did not pay, and he abandoned it entirely for a life of selfish self-indulgence.

I might enumerate many more, with whose organic development I was familiar, whose lives displayed conspicuously their organic defects of brain, but who never seemed to understand their own deficiencies or make any effort to correct them. Could they have been corrected in adult life? Much might have been done if they had understood and been admonished by Anthropology. I know of one in whom an organic defect was pointed out, in his first manhood, who, by persistent effort, so far overcame it as to modify the form of his head, and increase its fulness in the moral regions. But, as the world goes, men are not admonished, and they cherish their defects, refusing to believe that they are faults.

It is in childhood and youth that the work of reformation is to be accomplished, when parents and teachers shall have learned the methods.

But reformation must begin farther back, with parents. It must begin in the most faithful care and systematic loving culture during the nine months of unborn life, which may do more than all subsequent education.

And it must begin still farther back, in the refusal to propagate evil, in the selection of mothers who are worthy and competent to bear good children, and the selection of fathers whose characters are worth reproducing, leaving an unchosen remnant to whom marriage should be denied.

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Each student was made to feel the effects of local treatment on the body, and the power of rapidly changing disease to health, and was personally taught to perform the manipulations for this purpose, and to investigate disease or portray character by the psychometric methods as well as to test the value of medicines.

The various uses and scientific application of electricity were shown, and many things entirely unknown and unrecognized in works on Electro-Therapeutics. The entire class was placed under a medical influence simultaneously by the agency of electricity—an operation so marvelous that it would be considered incredible in medical colleges. By these and other experiments and numerous illustrations and lucid explanations of the brain and nervous system, the instruction was made deeply interesting, and students have attended more than one course to perfect themselves in the science. The following declaration of sentiments shows how the course was regarded by the class:

"The summer class of 1887 in the College of Therapeutics, feeling it their duty to add their testimony to that of many others in reference to the grand scientific discoveries which they have seen thoroughly demonstrated by Prof. J. R. Buchanan, would say to the public that no one can attend such a course of instruction as we have recently been engaged in, without realizing that Therapeutic Sarcognomy greatly enlarges the practical resources of the healing art for the medical practitioner, magnetizer and electro-therapeutist, while Psychometry, whose positive truths we have tested and proven, like the sun's rays, illumines all the dark problems of medical practice and of psycho-physiological sciences.

"Therapeutic Sarcognomy explains the very intricate and mysterious relations of the soul, the brain and body, which prior to Prof. Buchanan's discoveries were unknown to all scientific teachers, and are even now only known to his students and the readers of his works.

"We feel that we have been very fortunate in finding so valuable a source of knowledge, whose future benefits to the human race, in many ways, cannot be briefly stated, and we would assure all who may attend this college, or read the published works of Prof. Buchanan, and his monthly, the *Journal of Man*, that they will, when acquainted with the subject, be ready to unite with us in appreciating and honoring the greatest addition ever made to biological and psychological sciences. Hoping that the time is not far distant when all students in medical colleges may obtain access to this most important knowledge, we give our testimony to the public."

H. C. ALDRICH, M. D., D. D. S., *Chairman*.

DR. JNO. C. SCHLARBAUM, *Secretary*.

Enlargement of the Journal.

The requests of readers for the enlargement of the Journal are already coming in. It is a great disappointment to the editor to be compelled each month to exclude so much of interesting matter, important to human welfare, which would be gratifying to its readers. The second volume therefore will be enlarged to 64 pages at \$2 per annum.

The establishment of a new Journal is a hazardous and expensive undertaking. Every reader of this volume receives what has cost more than he pays for it, and in addition receives the product of months of editorial, and many years of scientific, labor. May I not therefore ask his aid in relieving me of this burden by increasing the circulation of the Journal among his friends?

The establishment of the Journal was a duty. There was no other way effectively to reach the people with its new sphere of knowledge. Buckle has well said in his "History of Civilization," that "No great political improvement, no great reform, either legislative or executive, has ever been originated in any country by its ruling class. The first suggestors of such steps have invariably been bold and able thinkers, who discern the abuse, denounce it, and point out the remedy."

This is equally true in science, philanthropy, and religion. When the advance of knowledge and enlightenment of conscience render reform or revolution necessary, the ruling powers of college, church, government, capital, and the press, present a solid combined resistance which the teachers of novel truth cannot overcome without an appeal to the people. The grandly revolutionary science of Anthropology, which offers in one department (Psychometry) "the dawn of a new civilization," and in other departments an entire revolution in social, ethical, educational, and medical philosophy, has experienced the same fate as all other great scientific and philanthropic innovations, in being compelled to sustain itself against the mountain mass of established error by the power of truth alone. The investigator whose life is devoted to the evolution of the truth cannot become its propagandist. A whole century would be necessary to the full development of these sciences to which I can give but a portion of one life. Upon those to whom these truths are given, who can intuitively perceive their value, rests the task of sustaining and diffusing the truth.

Mrs. Croly of New York remarked in her address to the Women's Press Association of Boston. "The general public resents the advocacy of a cause and resists any attempt to commit it to special ideas. A paper that starts to represent a cause must be maintained by individual effort, and often at great sacrifice."

The circulation of the Journal is necessarily limited to the sphere of liberal minds and advanced thinkers, but among these it has had a more warm and enthusiastic reception than was ever before given to any periodical. There must be in the United States twenty or thirty thousand of the class who would warmly appreciate the Journal, but they are scattered so widely it will be years before half of them can be reached without the active co-operation of my readers, which I most earnestly request.

Prospectuses and specimen numbers will be furnished to those who will use them, and those who have liberal friends not in their own vicinity may confer a favor by sending their names that a prospectus or specimen may be sent them. A liberal commission will be allowed to those who canvass for subscribers.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnosis, which was applicable only to a few, and was restricted by the jealous

hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Prof. Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom, Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams, say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask—no irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide, (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press, generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

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
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Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or *legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. -The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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SEPTEMBER, 1887.

No. 8.

The Concord Symposium and their Greatest Contribution to Philosophy.

LET no one accuse the critic of irreverence, who doubts the wisdom of universities, and of pedantic scholars who burrow like moles in the mouldering remnants of antiquity, but see nothing of the glorious sky overhead. While I have no reverence for barren or wasted intellect, I have the profoundest respect for the fruitful intellect which produces valuable results—for the vast energy of the lower class of intellectual powers, which have developed our immense wealth of the physical sciences and their useful applications. Indescribably grand they are. The mathematicians, chemists, geologists, astronomers, botanists, zoölogists, anatomists, and the numerous masters of dynamic sciences and arts, have lifted the world out of the ruder elements of barbarism and suffering.

But, as for the class of speculative talkers, whose self-sufficiency prompts them to assume the name of philosophers, to which they have no right, what have they ever done either to promote human welfare, or to assist human enlightenment and reveal the mysteries of life? Have they not always been as blind as owls, bats, and moles, to daylight progress? Are they not at this time utterly and *unconsciously* blind to the progress of spiritual sciences, to the revelations of psychometry and anthropology—placing themselves, indeed, in that hopeless class who are too ignorant to know their ignorance, too far in the dark to know or suspect that there is any light?

A remnant of these worshippers of antiquity still holds its seances at Concord, Mass., and publishes its amazingly dry *Journal of Speculative Philosophy*. With the unconscious solemnity of earnestness, it still digs into Aristotle's logic and speculations—the driest material that was ever used to benumb the brains of young collegians, and teach them how *not to reason*, for Aristotle never had a glimmering conception of what the process of reasoning is. Yet all Concordians are not Aristotelians; some of them have more modern ideas, and a vigorous, though misdirected, mentality.

Prof. W. T. Harris, the leader of the Concordians, to whose lucubrations the newspapers give ample space, as those of the representative man, made a second attempt to explore the Aristotelian darkness, in which his first essay was totally lost.

If there is but a step from the sublime to the ridiculous, it is not even a step from the absurd to the ludicrous and amusing. The

professional wit or joker is never so richly amusing as the man who is utterly unconscious that he is in the least funny, while heroically in earnest. The professed comedian never furnishes so much amusement as the would-be heroic tragedian, who, like the Count Joannes, furnishes uproarious merriment for the whole evening.

I have seen nothing in our Boston newspapers quite so amusing as the very friendly and sympathetic report of Prof. Harris' most elaborate and laborious comments on the SYLLOGISMS, which reminds one of Hopkinson's metaphysical and elaborate disquisition on the nature, properties, relations, and essential entity of a salt-box. We do not laugh at the professor as we did at Daniel Pratt, the "Great American Traveller," whose travels are now ended; for, aside from his metaphysical follies, Prof. Harris is a man of real merit and great intellectual industry, whose services in education will entitle him to be remembered; but when the metaphysical impulse seizes him,

"Who would not laugh if such a fool there be,
Who would not weep if Atticus were he."

The lecture of Prof. Harris was reported in the *Boston Herald*, in the style of a gushing girl with her first lover, as a "NEW STEP IN THE HISTORY OF PHILOSOPHY," attended by a full audience as "a rare treat" "*like buckwheat-cakes fresh from the griddle*," for "Prof. Harris took a decidedly *new step in Philosophy*," giving "an insight which *no philosopher, ancient or modern, has attained*." Again, speaking of it privately, Prof. Harris said, "I got hold of the idea three or four years ago, and I have been trying to work it out since. I regard it as my *best contribution to philosophy*." "*Montes parturiunt*," What do they bring forth? Is it a mouse of respectable size? The *Boston Herald*, which is generally smart, though never profound, says of the symposium, "It has set up Aristotle this year as its golden calf to be worshipped." "But when you ask the question, what does all this talk amount to, it is difficult to give an affirmative answer." "It is simply threshing straw over, again and again." But it is not aware that the Concord straw is merely the dried weeds that Lord Bacon cut up and threw out of the field of respectable literature over two hundred and sixty years ago. "What man (says the *Herald*), with any serious purpose in life, has any time to waste over what somebody thinks Aristotle ought to have thought or said." And my readers may ask, why give the valuable space of the JOURNAL OF MAN to examining such trash? Precisely because *it is trash*, and yet occupies a place of honor, standing in the way of progress and representing the tendencies of education for centuries, which still survive, though they may be said to have gone to seed. Concord represents University philosophy, as a dude represents fashion, and as University philosophy is a haughty antagonist of all genuine philosophy, it is important to illustrate its worthlessness.

The subject of Prof. Harris' lecture was "Aristotle's Theory of the Syllogism, Compared with that of Hegel." As these two were the great masters of obscurantism, the lecture should have been, of

course, as perfect a specimen as either of darkness and emptiness. Omitting the definitions of syllogisms, which are familiar to all collegians, but too intolerably tedious to be inflicted on my readers, we find a very unexpected specimen of common sense following the talk about syllogisms, which embodied Aristotle's ideas of Reason. Here it is: "Logic is often called the art of reasoning, and many people study it with a view to mastering an art of correct thinking, hoping thereby to get an instrument useful in the acquirement of truth. It may be doubted, however, whether the mind gets much aid in the pursuit of truth by studying logic." There is no doubt at all about it, — not one rational individual out of a hundred thousand collegians will confess that he ever got any benefit in reasoning or in pursuing truth from Aristotle's syllogistic formula. "All men are mortal — Socrates is a man, and therefore Socrates is mortal."

Why, then, such a flourish of trumpets over some new trick in playing with syllogism, when the whole thing is utterly worthless? And the Professor upsets himself in his own lecture, thus: "If the middle tub is contained in the big tub, and the little tub is contained in the middle tub, then the little tub is contained in the big tub. Hegel says: "Common sense in its reaction against such logical formality and artificiality turned away in disgust, and was of the opinion that it could do without such a science as logic." Most true, Philosopher Hegel, you have absurdities of your own on a gigantic scale, but you do well to reject the petty absurdities of Aristotle.

How does Prof. Harris rise up from Hegel's fatal blow? He rises like Antæus from touching the earth, and triumphantly shows that syllogisms are the most necessary of all things to humanity in its mundane existence; that, in fact, we have all been syllogizing ever since we left the maternal bosom to look at the cradle, the cat, and the dog. In fact we never could have grown up to manhood, much less to be Concordian philosophers, if we had not been syllogizing all the days of our life, and, indeed, it is probable we shall continue syllogizing to all eternity, in the next life, if we have any growth in knowledge at all. Blessed be the memory of Aristotle, the great original and unrivalled discoverer of the syllogism, by means of which all human knowledge has been built up, and "blessed be the man (as Sancho Panza said) who first invented sleep," by which we are relieved, to rest after the mighty labors of the syllogism.

And lo! we have been syllogizing all these years, alike when we listen to the nocturnal yowl of the tomcat, and to the morning song of the lark; alike, when we smell the rose, seize the orange, or devour the tempting oyster. In syllogism do we live and move, and have our being. This is the grand discovery — the last great contribution to philosophy from Concord's greatest philosopher. We suddenly discover that we have been syllogizing like philosophers, as Mrs. Malaprop discovered that her children had been speaking English. The illustration of this overwhelming discovery is peculiarly happy, for he applies it to the discovery of a red flannel rag in the back yard or garden, and, after detecting the red flannel by syllogism, he advances to the grander problem of showing how, by philo-

sophic methods, we can actually distinguish an old tin can from an elephant. To enjoy this fully, the reader must take it himself from the reported lecture.

"The act of recognition is an unconscious syllogistic process in the second figure of the syllogism. I perceive something scarlet in the garden. So far I recognize a host of attributes; it is a real object; the place, surroundings and color are recognized. The sensations were so familiar that the recognition was inconceivably rapid. Then comes a slower process. The scarlet is an attribute. What can the object be? I think it is a piece of red flannel. The inference comes almost to the surface of consciousness, but I have reasoned unconsciously: This object is red. A piece of flannel is red; therefore this may be a piece of red flannel. The middle term is predicate in both premises. The unknown object is red. A familiar object (flannel) is red. Hence, I recognize this as flannel. I identify the unknown object with what is familiar in my mind. But the logician will say that this reasoning is on the invalid mode of the second figure, from which you can never draw an affirmative conclusion. Precisely so, if you mean a necessary conclusion. But sense-perception uses affirmative modes of the second figure and derives probable knowledge therefrom. I make probable knowledge more certain by verifying the inference or correcting it. I go to the garden and pick up the object, and see the threads and fiber of the wool. Or perhaps I find it was a piece of red paper. But whatever it was, at the end I can say what I have seen, only in so far as I have recognized or identified it. Recognition proceeds by the second figure, and has chiefly the non-valid modes. But it may use the valid modes, though in a still less conscious manner. For instance, I recognized that the object was not an elephant by this valid form; every elephant is larger than a tin can; this object is not larger than a tin can; therefore, this object is necessarily not an elephant; or, by this other valid form, no elephant is as small as a tomato can; this object is just the size of a tomato can; hence this object is not an elephant. Had some one told me to look out and see an elephant, my perception would unconsciously have taken one of these forms. The scarlet is recognized as such only as it is identified with a previous impression of scarlet. Here is our third surprise in psychology. Unless there were a priori idea, sense-perception could never begin. More, unless there were a priori idea, it could not begin. For there must be two recognitions before there can be a first new idea from sense-perception. The fourth surprise is that directly with the first activity of perception in the second figure of the syllogism is joined a second activity which takes place in the form of the first figure of the syllogism. As soon as I perceived the red object to be a piece of flannel, I at once reinforced my sense-perception by unlocking all my previous store of knowledge stored up under the category of red flannel. I unconsciously syllogized thus: "All red flannel has threads of warp and woof and a rough texture, caused by the coarse fibres of wool curling up stiffly; this is a piece of red flannel; hence this will be found to

have these properties. The act of recognition is a subsumption of the object under a class by use of the second figure of the syllogism.

"Now begins the syllogistic activity under the form of the third figure. There are a variety of attributes which I recognize by the activity of the perceiving mind in the form of the first figure, as it recognizes the general classes by the primary activity in the form of the second figure. These attributes are collected around the object as a centre of interest, and it is now the middle term. These give a new element of experience, thus: 'Major—this is a tin can; minor—it lies neglected in the garden; conclusion—tin cans get abandoned to neglect.' And so on, as to the use of the contents and the value of the can, running out into a long series of inferences."

As we have now reached the seventh heaven of Concord philosophy, and know how to distinguish an old tin can from an elephant, let us rest in peace, to meditate and enjoy its serene delights. We have had the supreme satisfaction of listening to the modern Plato, the leader at Concord. The *Herald* has informed us that on another day "the school listened with great satisfaction to Prof. Harris, who is constantly adding to the deep impression he has already made, and to the high opinion in which he is held as the most acute and profound thinker of the times, in his field."

Lest the reader should fail to see in the foregoing what the *great contribution* to philosophy is, let us look in the *Open Court* of Chicago, which has a most affectionate partiality for metaphysical mystery. It says this "Best contribution to philosophy" "may be summed up thus," "We can perceive nothing but what we can identify with what was familiar already." If this were true, the babe could never perceive anything, as it begins without any knowledge, and it would be impossible for us to learn anything or acquire any new ideas. This is rather an amusing *discovery!* but it is barely possible or conceivable that there are some old fossils whose minds are in that melancholy condition.

P. S. After a few hours of repose to recover from mental fatigue and digest the new wisdom so suddenly let loose upon mankind, we discover the new aspect of the world of (Concord) philosophy. The great question of the future will be to syllogize or not to syllogize. Is it possible to distinguish an elephant from a tin can by any other method than the syllogism? When that question is decisively settled, if it ever can be settled (for metaphysical questions generally last through the centuries) Prof. Harris will have an opportunity to win still brighter laurels, and make still greater contributions to philosophy, by finding more syllogisms. Will he not prove that mathematics is the sphere of syllogism also, for if two and two make four, does not the conception of four assume the position of the major predicate, which is the generalized idea of one to a quadruple extent, and also of twos duplicated. Thus the major predicate, that four is two twos, involves the minor that two is the half of four and consequently that twice two is four. Q. E. D. The syllogism is irresistible.

If Prof. Harris should establish the mathematical syllogism and extend its power through all the realms of mathematics, as so industrious a thinker might easily do, he will have taken a step far in advance of Plato, and justly deserve a higher rank, for Plato (see his *Phædo*), was terribly puzzled over the question how one and one make two. After much puzzling he decided finally that one and one became two "by *participation in duality*." This was the first great step to introduce philosophy into mathematics. Let Prof. Harris consummate this great work either by syllogism or by "*participation*."

Perhaps he may introduce us to a still greater "surprise" by showing that all metaphors and poetical figures of speech are constructed on syllogistic principles. It can be done, but we must not lift the veil of wisdom too hastily, or rush in where Concord philosophers "fear to tread." They have an endless future feast in the syllogisms, if they are faithful followers of Prof. Harris. But possibly there may be others attracted to Concord who would give the school something less dry than metaphysics, or, some other sort of metaphysics. One of their most esteemed orators made a diversion from the syllogism by presenting some other idea based on Aristotle, which ought to eclipse the syllogism, for, according to the report, he said "It is the most *momentous question that can engage the human attention*. It involves *the reality of God*, of personal existence, and freedom among men, and of immortality."

Immense it must be! Dominie Sampson would surely say "*Prodigious!*" An attentive study of the obscure phraseology of this philosopher enables one to discover that the great and tragical question concerns the reality of reality, or what the reality is, and whether it is real or not, and how we can find it out. The way to find out whether that which we think is, is or is not, is to go back to Aristotle, who is the only man that ever understood the is-ness of the is. As the lecturer is reported to say, "The *first sign* of a movement in the right direction is the serious attention now being devoted in many quarters to the writings of Aristotle, who, in this, as in many other things, will long remain the master of those that know." Evidently those that don't go to Aristotle don't know anything about life, freedom, God and immortality. How unfortunate we are, and how fortunate the professor is, must appear by his answer to the great question, reported as follows: "Prof. Davidson discussed at length the nature of phenomena, taking the underlying basis that time and space are relations of the real to the phenomenal, and nothing but relations; also that we not only have ideas of reality, but that *these ideas are the realities themselves*. Then the question is, if the *concept of reality be reality itself*, how is this related to phenomena? There is a double relation, active and passive. *** Eternal realities are known to us only as terms of phenomena. They are in ourselves, and from the exigencies of our intelligence."

Thus we understand nothing whatever exists but our own cogitations, or, as the sailor jocosely expressed it — "Tis all in my eye" — and after these many years we are brought back to the famous expression of the Boston Transcendentalist, "we should not say *it rains*,

it snows, we should say *I rain, I snow*." This, gentle, patient reader, is no burlesque, that you have been reading, it is the wisdom of the Concord Symposium of professors and authors meeting near the end of the 19th century, and basking in the smiles of *cultured* Boston! or at least that portion which is devoted to the Bostonese idea of philosophy, and thinks the feeblest glimmer of antiquity worth more than the science of to-day. Such indeed are the sentiments of the President of Boston University. And as for the wisdom of Concord, the *Open Court*, which is good authority, says: "Dr. Harris and Prof. Davidson are, without doubt, the *pillars of the school*; but there is some difference of opinion as to which is its *indispensable support*." An intelligent spectator would say that more metaphysical acumen and vigor has been displayed by DR. EDWARD MONTGOMERY than by all the remainder of those engaged in the blind hunt for philosophy at Concord.

On the last day of the Symposium, July 28, the report says "The burden has fallen wholly upon Prof. Harris, and he has borne it so as to excite the *wonder and admiration* of his listeners. He *went to the very bottom of things* as far as human thought could go, and there, as he put it, was on solid rock, with no possibility of scepticism. Both his forenoon and evening lectures were *masterly in their way*." Exactly so; they were unsurpassed as a reproduction of the style and manner of the Aristotelian folly which held Europe fast in that wretched period called the Dark Ages, which preceded the dawn of intelligence with Galileo.

About one half of the reported lectures on Aristotle is, though cloudy, intelligible. The remainder is a fair specimen of that skimmy-dashy style of thought which glances over the surfaces of things and never reaches their substance or reality, yet boasts of its unlimited profundity because it does not know the meaning of profound. Such thinking must necessarily end in falsity and folly, of which the lecture gives many specimens, which it is worth while to quote, to show what the devotees of antiquity call philosophy—thus:

"If we cannot know the ultimate nature of being, then philosophy is impossible, for philosophy differs from other kind of knowing by seeking a first principle." "The objects of philosophy then include those of ontology. They are first the nature of the ultimate being of the universe, the first principle, the idea of God."

This is not philosophy, but might be called theology, and not legitimate theology even, but supra-theological—for all sane theology admits that man cannot know God. It is a desperate, insane suggestion that we must know the unknowable, and that if we cannot do that we can have no philosophy. Of course men who think this way know nothing of philosophy, and are beyond the reach of reason.

Again, "in the nature of the truly independent and true being, it sees necessary transcendence of space and time, and this is essential immortality." This is a fair specimen of the skimmy-dashy style. Immortality is not a "transcendence of space," if that means any-

thing at all, but a conscious existence without end. Perhaps by "transcendence of space" he means filling all the space there is, and going considerably beyond it where there is no space.

His idea of infinity is worthy of Aristotle or Hegel, to whom, in fact, it belongs—he says, "self-conditioning is the form of the whole, the form of that *which is its own other*." That something should be "its own other" is just as clear as that it should be its own mother or father. Do such expressions represent any ideas, or do metaphysicians use words as a substitute for ideas—verily they do, in Hegelian metaphysics, and the same thing is done in asylums for the insane.

Again, "our knowledge of quantity is a knowledge of what is universal and necessary, and *hence* is not derived from experience." If this is true of the professor, he knew all of mathematics before he opened his eyes in the cradle. Common mortals know nothing of quantity or anything else, until they have had a little experience. If we know everything that is "universal and necessary" without experience, the little babes must be very wise indeed.

Again, "causal energy is essentially a *self-separation*, for in order that a cause A. may produce an effect in B. outside of it, cause A. must detach or separate from itself the influence or energy which modifies B." What does the earth *detach from itself* when it causes a heavy body to fall? In chemical catalysis what does the second body "detach from itself" to produce change in the first, which is changed by its mere presence. The assertion is but partially true, applying only to the transfer of force when one body strikes another. Aristotle has some thoroughly absurd suggestions on the same subject which Professor H. did not reproduce.

How does he grapple with the idea of God, which is the essence of his philosophy? Here it is: "The first principle as pure self-activity, must necessarily have the permanent form of *knowing of knowing*, for this root form of self-consciousness is entirely self-related. The self sees the essential self, the self-activity is the object of self." We are instructed! God *knows he knows*, and that is the very essence of his divinity—that is enough. In this profound expression we have the consummation of philosophy, for the purpose of his philosophy is to know God, "*Nunc dimittis*," we need to know nothing more,—we *know we know*, and so we are God's. "This line of thought brought up at every step some phase of Plato and Aristotle," said the professor, and we are thankful that he did not resurrect any more of the peurilities of Athenian ignorance. "Knowing of knowing" is quite enough, which he repeats to be emphatic. "All true being is in the form of the infinite or self-related, and related to itself as the *knowing of knowing*. All beings that are not this perfect form of self-knowing, either potentially or actually, must be parts of a system or world order which is produced in some way by true being or self-knowing. All potential self-knowings contain within themselves the *power to realize* their self-knowledge, and are therefore free beings." This is a broad hint that men are gods and lands us in that realm of folly of which Mrs. Eddy is the presiding

genius. She is much indebted to the Concord philosophers for lending their respectability to her labyrinth of self-contradictions.

One quotation more, to give the essence of this Concord philosophy. "The Divine Being exists for himself as one object. This gives us the Logos, or the only-begotten. The Logos *knows himself* as personal perfection, and also as *generated*, though in an infinite past time. This is its recognition of its first principle and its unbegotten 'Father.' But whatever it knows in self-consciousness, it creates or makes to exist," and more of the same sort.

We are overwhelmed with such a flood of wisdom! How the professor attained so intimate, familiar, and perfect a knowledge of the infinite power, to which the fathomless depths of starry infinity are as nothing, is a great mystery. Was it by *Kabbala* or by *Thaumaturgy*, or did he follow the sublime instructions of his great brother Plato, and thrust his head through the revolving dome of the universe, where the infinite truth is seen in materialized forms.

The "Divine" Plato (of whom Emerson said, "Plato is philosophy, and philosophy is Plato") described the immortal Gods as driving up in chariots through the dome of the heavens *to get upon the roof*, and look abroad at infinite truth, as they stand or drive upon the revolving dome, followed by *ambitious souls who barely get their heads through the roof* with difficulty, and catch a hasty glimpse of infinite truth, before they tumble back, or lame their wings, or perhaps drop into the body of some brute. The revolving dome and the ambitious souls peeping through the roof, would be a good subject for the next symposium. They might tell us whether these ambitious souls that peep through the roof are Concordian philosophers, or belong to the schools of Aquinas and *Duns Scotus*.

The philosophy of the Greeks is worth no more to-day than their chemistry or their physiology. The lingering superstition of believing because they had famous warriors, orators, statesmen, historians, poets, and sculptors, while entirely ignorant of science and philosophy, that their philosophic puerilities are worthy of adoration in the 19th century, a superstition which makes a fetish of the writings of Plato and Aristotle, has been tolerated long enough, and as no one has attempted to give a critical estimate of this effete literature since Lord Bacon did something in that way, I shall not much longer postpone this duty.

RECTIFICATION OF CEREBRAL SCIENCE.—In the October number the rectification of cerebral science as to psychic functions will be shown by appropriate engravings, showing how far the discoveries and doctrines of Gall and Spurzheim are sustained by positive science. In the further development of the subject, hereafter, the true value and proper position of the discoveries of Ferrier, and the continental vivisectionists will be explained, though but meagre contributions to psychology, they furnish very valuable additional information as to the functions of the brain.

Human Longevity.

Is not longevity in some sense a measure of true civilization or improvement of the race? It is certainly an evidence of conformity to the Divine laws of life and health, which reward right action with happiness, health, and long life. I cannot, therefore, think the study of longevity unimportant. To every one of us it is a vital question, for death is regarded as the greatest calamity, and is the severest penalty of angry enemies, or of outraged laws.

It is our duty as well as privilege to perfect our constitution, and see that it does not wear out too soon, that we are not prematurely called away from our duties. And I bring it as serious charge against modern systems of education, that they tend to degenerate mankind, to impair the constitution and to shorten life. That we should not submit to this, but should all aspire to live a century or longer, if we have a fair opportunity, I seriously maintain, and that my readers may be inspired with a like determination, I take pleasure in quoting examples.

In Dr. Cohausen's *HERMIPPUS REDIVIVUS* republished in 1744, I find the following statements: "It is very remarkable, that not only the sacred writers, but all the ancient Chaldean, Egyptian, and Chinese authors speak of the great ages of such as lived in early times, and this with such confidence that Xenophon, Pliny, and other judicious persons receive their testimony without scruple. But to come down to later times, Attila, King of the Huns, who reigned in the fifth century, lived to 124, and then died of excess, the first night of his second nuptials with one of the most beautiful princesses of that age. Piastus, King of Poland, who from the rank of a peasant was raised to that of a prince, in the year 824, lived to be 120, and governed his subjects with such ability to the very last, that his name is still in the highest veneration amongst his countrymen. Marcus Valerius Corvinus, a Roman Consul, was celebrated as a true patriot and a most excellent person in private life, by the elder Cato, and yet Corvinus was then upwards of a hundred. Hippocrates, the best of physicians lived to an 104, but Asclepiades, a Persian physician, reached 150. Galen lived in undisturbed health to 104; Sophocles, the tragic poet, lived to 130; Democritus, the philosopher, lived to 104; and Euphranor taught his scholars at upward of 100; and yet what are these to Epiminedes of Crete, who, according to Theopompus, an unblemished historian, lived to upwards of 157. I mention these, because, if there be any truth or security in history, we may rely as firmly on the facts recorded of them as on any facts whatever. Pliny gives an account that in the city of Parma, there were two of 130 years of age, three of 120, at a certain taxation, or rather visitation, and in many cities of Italy, people much older, particularly at Ariminum, one Marcus Apponius, who was 150. Vincent Coquelin, a clergyman, died at Paris in 1664, at 112. Lawrence Hutland, lived in the Orkneys to 170. James Sands, an Englishman, towards the latter end of the last century, died at 140, and his wife at 120. In Sweden, it is a common thing to

meet with people above 100, and Rudbekius affirms from bills of mortality signed by his brother, who was a bishop, that in the small extent of twelve parishes, there died in the space of thirty-seven years, 232 men, between 100 and 140 years of age, which is the more credible, since in the diet assembled by the late Queen of Sweden, in 1713, the oldest and best speaker among the deputies from the order of Peasants was considerably above 100. These accounts, however, are far short of what might be produced from Africa and North America, that I confine myself to such accounts as are truly authentic." All of these instances the doctor sustains by reference to his authorities.

To the foregoing he adds the examples of teachers and persons who associate with the young, to which he ascribes great value in promoting longevity. Thus, "Gorgias, the master of Isocrates, and many other eminent persons, lived to be 108. His scholar, Isocrates, in the 94th year of his age published a book, and survived the publication four years, in all which time he betrayed not the least failure, either in memory or in judgment; he died with the reputation of being the most eloquent man in Greece. Xenophilus, an eminent Pythagorean philosopher, taught a numerous train of students till he arrived at the age of 105, and even then enjoyed a very perfect health, and left this world before his abilities left him. Platerus tells us that his grandfather, who exercised the office of a preceptor to some young nobleman, married a woman of thirty when he was in the 100th year of his age. His son by this marriage did not stay like his father, but took him a wife when he was twenty; the old man was in full health and spirits at the wedding, and lived six years afterward. Francis Secordo Horigi, usually distinguished by the name of Huppazoli, was consul for the State of Venice in the island of Scio, where he died in the beginning of 1702, when he was very near 115. He married in Scio when he was young, and being much addicted to the fair sex, he had in all five wives, and fifteen or twenty concubines, all of them young, beautiful women, by whom he had forty-nine sons and daughters, whom he educated with the utmost tenderness, and was constantly with them, as much as his business would permit. He was never sick. His sight, hearing, memory, and activity were amazing. He walked every day about eight miles; his hair, which was long and graceful, became white by the time that he was four-score, but turned black at 100, as did his eyebrows and beard at 112. At 110 he lost all his teeth, but the year before he died he cut two large ones with great pain. His food was generally a few spoonfuls of broth, after which he ate some little thing roasted; his breakfast and supper, bread and fruit; his constant drink, distilled water, without any addition of wine or other strong liquor to the very last. He was a man of strict honor, of great abilities, of a free, pleasant, and sprightly temper, as we are told by many travellers, who were all struck with the good sense and good humor of this polite old man."

"In the same country (as Thomas Parr) lived the famous Countess of Desmond. From deeds, settlements, and other indis-

putable testimonies it appeared clearly that she was upwards of 140, according to the computation of the great Lord Bacon, who knew her personally, and remarks this particularity about her, that she thrice changed her teeth.

The stern scepticism of the medical profession and especially among its leaders has borne so heavily against all cheerful views of life and longevity, that at the risk of becoming monotonous I again refer to this subject and present examples of longevity which cannot be denied, in addition to the list previously given. Medical collegiate scepticism can deny anything. Ultra sceptics deny centenarian life, as they also denied the existence of hydrophobia, while those who admitted its existence denied its curability.

Connecticut alone furnishes a good supply of centenarians. Three years ago Mr. Frederick Nash, of Westport, Conn. published a pamphlet giving the old people living in Connecticut, including twenty-three centenarians, whom he described. The names of twelve of these were as follows :

Edmund R. Kidder, of Berlin, Aug. 17, 1784.

Jeremiah Austin, Coventry, Feb. 10, 1783.

Mrs. Lucy Luther, Hadlyme, Jan. 6, 1784.

Walter Pease, Enfield, March 29, 1784.

Egbert Cowles, Farmington, April 4, 1785.

Mrs. Eunice Hollister, Glastonbury, Aug. 9, 1784.

Mrs. Elsie Chittenden, Guilford, April 24, 1784.

Miss Eunice Saxton, Colchester, Sept. 6, 1784.

Marvin Smith, Montville, Nov. 18, 1784.

Mrs. Phebe Briggs, Sherman, Nov. 16, 1784.

Mrs. Elizabeth Buck, Wethersfield, Jan. 10, 1784.

Mrs. Clarissa D. Raymond, Milton, April 22, 1782.

The others are either of foreign birth or former slaves, whose precise ages cannot be established.

In addition to this list the newspapers gave us Mrs. Abigail Ford of Washington, born in 1780, Mr. Darby Green of Reading, born in 1779, Tryphena Jackson, colored, born in 1782, and Wm. Hamilton, Irish, also in 1782; and an old sailor in New Haven town house claims to have been born in 1778.

The very careful investigation of Connecticut by Mr. Nash shows that "the duration of human life in this State is greater than it was a generation ago. Then only one person in 500 lived to see 80 years. Now one per cent of the population live to that age. The average age of 6,223 persons is 83 years. The number of ages ranging from 84 to 89 years is large, and those who are 90 and over number 651; nine are 99, thirteen are 98, and eleven are 97. No age of less than 80 years has been recorded.

"It may be pleasing to our grandmothers to know that in this list of more than 6,000, more than 4,000 are women, and that only eight of the twenty centenarians are men. The list adds strength to what has already been held as true, that married people always live longer than single, and it also shows that two spinsters have begun their second century. They are accompanied on the list by two sturdy bachelors."

In a sketch of centenarians published in November, 1884, are given the names of Nathaniel H. Cole of Greenwich, R. I., born in 1783, Royal C. Jameson, Papakating, N. J., born in 1784, Wm. Jovel of New Jersey, and Luther Catlin of Bridgewater, Pa., born in 1784. The last three took an active part in the last presidential election.

In Maine were reported Mrs. Sally Powers, Augusta, believed to be born in 1778, Mrs. Thankful Donnel of West Bath, 101, Mrs. Betsy Moody, 102, Mrs. Philip Pervear of Sedgwick, 105, Jotham Johnson of Durham, 100, Mrs. Small of Bowdoinham, 100. If alive to-day, they are three years older.

In Vermont, from 1881 to 1884, sixteen centenarians died ; and in the last census of the United States there were 322.

In looking over my records I find so many other examples of centenarian life that I shall not weary the reader by their repetition, but examples running for over a century may be worth mentioning. Madame Lacene, one of the most brilliant women of France, died a few years ago at Lyons in her 104th year. Her will was under contest on account of her extreme age, but the court was fully satisfied of her intellectual competence. In the olden time she had often entertained Mme. de Stael, Mme. Recamier, and Benj. Constant.

The oldest person in France, perhaps in the world, is said to be a woman who lives in the village of Auberive, in Royans. She was born March 16, 1761, and is therefore 125 years old. The authentic record of her birth is to be found in the parish register of St. Just de Claix, in the department of the Isere. — *Scientific American*.

"Among the professors at German universities there were no fewer than 157 between the ages of seventy and ninety, of whom 122 still deliver lectures, seven of these being between eighty-five and eighty-nine years of age. The oldest, Von Ranke, was in active service in his 90th year. Elennich, of Breslau, only thirty-nine days younger, still shows energy in anything he puts his hands to."

Mrs. Henry Alphonse of Concord, Mo., over 105, retained her memory and eyesight without glasses till after 104. Mr. Charles Crowley died at Suncook, N. H. over 104. Frank Bogkin, a colored man of Montgomery, Ala., was believed to be 115 at his death recently. When he was about 60 years old, he earned money and purchased his freedom. Tony Morgan, a blind negro, was recently living at Mobile, 105 years old. Pompey Graham of Montgomery, N. Y., lately died at 119, and retained his faculties. Phebe Jenkins of Beaufort County, South Carolina, was believed to be 120 years old when she died about a year ago. Mrs. Louisa Elgin of Seymour, Indiana, whose mother lived to be 115, was recently living at 105.

"Jennie White, a colored woman, died in St. Joseph, Mo., Monday last, aged 122 years. She was born in the eastern part of Georgia, and when twenty years of age was taken to Tennessee, where she remained for ninety-six years. She had lived in St. Joseph about ten years. She was a cook for Captain Waterfall, of George Washington's staff, during the war of the Revolution. She remembered the death of Washington well, and used to tell a num-

ber of interesting stories about early times. She died in full possession of all her mental faculties, but was a cripple and helpless."

MALES AND FEMALES.—In the first number of the *JOURNAL* it was stated that although women were from two to six per cent more numerous in population, more males were born by four to sixteen per cent. This was a typographical error; it should have been from four to six per cent, generally four. The greatest excess of males is in illegitimate births. The reversal of proportions in the progress of life shows that the male mortality is much greater than the female. Hence the more tranquil habits and greater predominance of the moral nature in women increases their longevity, while the greater indulgence of the passions and appetites, the greater muscular and intellectual force among men, are hostile to longevity. Hence the establishment of a true religion, or the application of the "New Education," will greatly increase longevity. It will also be increased by greater care of health in manufacturing establishments, and by diminishing the hours of labor; for exhausting physical labor not only shortens life but predisposes to intemperance. The injurious effect of excessive toil is shown in the shorter lives of the poor, and is enforced by Finlaison's "Report on Friendly Societies to the British Parliament," which says (p. 211) "The practicable difference in the distribution of sickness seems to turn upon the amount of the *expenditure of physical force*. This is no new thing, for in all ages the enervation and decrepitude of the bodily frame has been observed to follow a prodigal waste of the mental or corporeal energies. But it has been nowhere previously established upon recorded experience that the quantum of sickness annually falling to the lot of man is in a direct proportion to the demands upon his muscular power. So it would seem, however."

Philanthropists should therefore unite in limiting the hours of daily labor to ten or less. But more quiet pursuits have greater endurance; women keeping house have no ten hour limit, and the editor of the *JOURNAL* generally gives more than twelve hours a day to his daily labor.

A NEGRO 135 YEARS OLD.—The *St. Louis Globe Democrat* says: James James, a negro, and citizen of the United States, who resides at Santa Rosa, Mexico, is probably the oldest man on earth. He was born near Dorchester, S. C., in 1752, and while an infant was removed to Medway River, Ga., in the same year that Franklin brought down electricity from the thunder clouds. In 1772 there was quite an immigration into South Carolina, and his master, James James (from whom he takes his name), moved near Charleston, S. C., in company with a number of his neighbors. On June 4, 1776, when 24 years of age, a large British fleet, under Sir Peter Parker, arrived off Charleston. The citizens had erected a palmetto-wood fort on Sullivan's Island, with twenty-six guns, manned by 500 troops under Col. Moultrie, and on June 28 the British made an attack by land and water, and were compelled to withdraw after a ten-hours' conflict. It was during this fight that Sergeant Jasper distinguished himself by replacing the flag, which had been

shot away upon the bastion on a new staff. His master, James James, manned one of the guns in this fight, and Jim, the subject of this sketch, with four other slaves, were employed around the fort as general laborers. Jim followed his master throughout the war, and was with Gen. Moultrie at Port Royal, S. C., Feb. 3, 1779, when Moultrie defeated the combined British forces of Prevost and Campbell. His master was surrendered by Gen. Lincoln at Charleston, S. C., on Feb. 12, 1780, to the British forces, and this ends Jim's military career.

He remembers of the rejoicing in 1792 throughout the country in consequence of Washington's election to the Presidency, he then being 40 years of age. In this year his first master died, aged about 60 years. Jim then became the property of "Marse Henry" (Henry James), owning large estates and about thirty slaves near Charleston. On account of having raised "Marse Henry," Jim was a special favorite with his master, and was allowed to do as he chose. His second master, Henry, died in 1815, about 55 years of age, and Jim, now at 63 years of age, became the property of James James, Henry's second son. In 1833 the railroad from Charleston to Savannah was completed, then the longest railroad in the world, and Jim, with his master, took a trip over the road, and was shown special favors on account of his age, now 81. James James was ten years of age at his father's death, and when he became of age he inherited large estates, slaves, etc., among whom were "old Uncle Jim" and his family. James James in 1855 moved to Texas with all his slaves. He desired that his slaves should be free at his death, and in 1858 moved into Mexico, so that they could be free before his death. James returned to the United States and died in Texas, and in 1865, after there were no longer slaves in the United States, Uncle Jim's children and grandchildren returned to the United States. Five years ago, at the age of 130, Jim could do light chores, but subsisted mostly by contributions from the citizens, but for the past two years, not being able to walk, he remains for the most part in his little jacal, his wants being supplied by generous neighbors. The rheumatism in his legs prevents him from walking."

So many cases of great longevity have recently been announced, that their detailed publication would be tedious. The *New York Sun* says: "A town in Cuba prides itself upon being the home of eleven women, each of whom is over 100 years of age." According to the census of Germany, December, 1875, there were 160 persons over 100 years of age, of whom there was one woman of 115 years, and another of 117, one man of 118, and another of 120. Our own country has a better record of longevity than this.

Let us rest content with the fact that the world has many centenarians, and that we too are free to live a hundred years, if our ancestors have done their duty in transmitting a good constitution, and we have done our duty in preserving it.

Miscellaneous Intelligence.

AN IMPORTANT DISCOVERY. — In the New Education I have endeavored to show that there are qualities of the atmosphere which science has not yet recognized, which are of the highest importance to human health, and that an atmosphere may have vitalizing or devitalizing qualities with apparently the same chemical composition, because some vitalizing element has been added or subtracted.

This vitalizing element, though analagous to electricity, is not identical with it. We find it absent in a room that has been recently plastered, and is not quite dry. Sleeping in such a room is positively dangerous. We find the same negative depressing condition wherever evaporation has been going on in the absence of sunlight, which appears to supply the needful element.

As evaporation carries off this vitalizing element, precipitation or condensation seems to supply it, especially precipitation from the upper regions of the atmosphere to which it is carried by evaporation, and to which it is supplied by sunshine. Hence we experience a delightful freshness of the atmosphere after a summer shower, or on a frosty morning, when the moisture is not only precipitated, but condensed into frost. Frost gives off more of the exhilarating element of watery vapor than dew, because it is a step farther in condensation. Hence there is a healthful, bracing influence in cold climates, where all the moisture is firmly frozen, and a very unpleasant, depressing influence when a thaw begins. The vicinity of melting snow, or a melting iceberg, is unpleasant and promotive of catarrh and pulmonary diseases.

The pleasant influence of the fresh shower ceases when the fallen moisture begins to evaporate, and the dewy freshness of the early morn before sunrise ceases as the dew evaporates. The most painfully depressing atmosphere is that which sometimes comes in cold weather from Northern regions which have long been deprived of sunshine.

This element of health, which physiologists have neglected to investigate, has recently been sought by Dr. B. W. Richardson of England. The Popular Science News (of Boston) says: —

“Dr. B. W. Richardson of England, in making some investigations upon the physiological effects of breathing pure oxygen by various animals, has discovered, that, by simply passing the gas a few times through the lungs, it becomes “devitalized,” or incapable of supporting life, although its chemical composition remains the same, and all carbonic dioxide and other impurities are removed. He also found, that, by passing electric sparks through the gas, it became “revitalized,” and regained its usual stimulating effect upon the animal economy. The devitalized oxygen would still support life in cold-blooded animals, and combustible bodies would burn in it as brilliantly as ever. Dr. Richardson considers that, while the gas is in contact with the tissues or blood of a warm-blooded animal, some quality essential to its life-supporting power is lost. The subject is an interesting and important one, and deserves a more thorough investigation.”

JENNIE COLLINS has passed on to her reward above. It would be wrong to neglect mentioning the remarkable career of this devoted woman, who for thirty-five years has been the guardian angel of the poor and struggling women of Boston. Rising from friendless poverty, she became widely known as a champion of human rights, and woman's rights, and, finally, as the founder and indefatigable sustainer of that benevolent institution widely known as Boffin's bower. Her literary powers were finely displayed in a little volume entitled “Nature's Aristocracy,” and her mental vigor was

shown in many public addresses. Jennie Collins was a noble illustration of the best form of Spiritualism. She was accompanied, inspired, and sustained by spirit influence, but did not deem it expedient to let this fact be generally known. The world is not yet enlightened.

GREEK PHILOSOPHY. — The essential pedantic stupidity of Aristotle's logic, and its power to belittle and benumb the intelligence of its reverential students has been shown in every college where this effete study is kept up. We have no better illustration of late than its effect on Prof. Harris, who is a very intelligent and useful citizen, but who has been so befogged by such studies as to suppose that his pedantic talk about syllogisms embodies an important contribution to philosophy, and indeed it was announced as such by his reporter. The superstitious reverence for Greek literature is impressed on all young collegians, and few recover from it. Sir William Hamilton and R. W. Emerson, who were much more intellectual and brilliant than Prof. Harris, were as badly afflicted as he with this Greek superstition, which has been implanted in school boys so young that it dominates their whole lives with the energy of a prenatal condition. The only very silly things ever written by the brilliant Emerson were those passages in which he speaks of Plato; and the silliest thing in the life of Hamilton is the way in which he exulted over some trivial modification of Aristotle's syllogistic ideas, which was about as trivial as that of Prof. Harris, and allowed himself to be publicly flattered by one of his students in the most fulsome manner for the wonderful profundity of his wisdom, that could even add something to the divine wisdom of Aristotle.

To tell a Greek idolater that the divine Plato thought it a great MYSTERY that one and one should make two, that he declared it to be incomprehensible to him, and thought the only possible solution of the mystery to be, that two is produced "*by participation in duality*," would surprise him; but he would be still more surprised to learn that this is only a specimen brick of Plato's divine philosophy, as it abounds in similar peurilities. I have long since reviewed this effete philosophy of an ignorant age, and shown its true character, but my work has never been offered to a bookseller. Yet it shall not be suppressed. The destruction of stultifying superstitions is as necessary in education and literature as in religion. The ponderous blows of Lord Bacon upon this Greek superstition of the literary classes did not prove fatal, for the same reason that animal organisms of a low, cold-blooded, grade are hard to kill,—they must be cut up in fragments before their death becomes complete; superstitions and beliefs that have no element of intelligent reason, and are perpetuated by social influence, authority, and domination over the young become a blind force that resists all influence from reason.

If my readers are interested in the destruction of venerable and powerful falsehoods that stand in the way of every form of progress, I may be tempted to publish a cheap edition of my work on Greek Philosophy and Logic. It is not in the least presumptuous to lay hands upon this venerable illusion, and show that it has not even the vitality of a ghost. It is but a simulacrum or mirage, and it is but necessary to approach it fearlessly, and walk through it, to discover its essential nonentity.

SYMPOSIUMS deserves a good report. One of the philosophers, whose doctrines were poetically paraphrased in the report of the scientific responses upon human immortality, writes that he enjoyed the poetical paraphrase very much, and never laughed over anything so heartily. It would be pleasant to hear the real sentiments of the remainder. It would be equally interesting to hear how Prof. Harris and the other Concordians enjoy the little sketch of their symposium.

LITERATURE OF THE PAST. — "In an article on the 'Archetypal Literature for the Future,' by Dr. J. R. Buchanan, which appears in the JOURNAL OF MAN for March, the writer foreshadows a time to which the American mind is fast advancing when the literature of the past will take its place amongst the mouldering mass which interests the antiquarian, but has no positive influence in guiding the thoughts and actions of the passing generation. There are some indications of a movement in that direction in other countries, though the vast majority, including many Spiritualists and Theosophists, still explore the records of past ages, looking for the light which is shining all about them in the present, unrealized." — *Harbinger of Light*, Australia.

THE CONCORD SCHOOL. — We are glad that the Concord School is over, and we should think that the people that have been there would be glad to get home and take part in the things which interest average folks. If people like that sort of thing and can afford it, there is no reason why they should not go there and stay. But to the average man the whole thing looks about as near time wasted as anything which even Boston furnishes to the "uncultured" world outside. — *Boston Record*.

NEW BOOKS. — "THE HIDDEN WAY across the threshold, or the mystery which hath been hidden for ages and from generations, — an explanation of the concealed forces in every man to open the temple of the soul and to have the guidance of the unseen hand. — By J. C. Street, A. B. N., Fellow of S. S. S., and of the Brotherhood Z. Z. R. R. Z. Z." Lee & Shepard, publishers, Boston (\$3.50). This is a very handsome volume of nearly 600 pages, which I have not had time to examine. It appears to be chiefly a compilation with quotation marks omitted, written in the smooth and pleasing style common in spiritual literature, without any attempt at scientific analysis or criticism. Sharp critics condemn it, but it suits the popular taste and inculcates good moral lessons. I shall examine it hereafter.

"SOLAR BIOLOGY — a scientific method of delineating character, diagnosing disease, determining mental, physical, and business qualifications, conjugal adaptability, etc., etc., from the date of birth. — By HIRAM E. BUTLER, with illustrations." Boston, Esoteric Publishing Company, 478 Shawmut Avenue (\$5.00). This is a handsome volume, which, from a hasty examination, appears to be a large fragment of Astrology, containing its simplest portion, requiring no abstruse calculations, and hence adapted to popular circulation. It is meeting with some success, but those who feel much interest in astrology prefer to take in the whole science, which has a much larger number of votaries than is commonly supposed.

Dr. FRANZ HARTMANN, of Germany, has published some interesting volumes recently, on "Paracelsus," "White and Black Magic," and "Among the Rosicrucians," which I have had no time to examine. A valuable essay from Dr. Hartmann is on file for publication in the JOURNAL, in which he compares the doctrines of the occult philosophy with those presented in the JOURNAL OF MAN.

PROGRESS OF CHEMISTRY. — FORTY NEW SUBSTANCES. — "During the decade ending with 1886 over forty discoveries of new elementary substances were announced, while the entire number previously known was less than seventy. No less than nine were detected by Crookes last year. The list is likely to be lengthened quite as materially in the current twelvemonth, as A. Pringle already claims to have found six new ele-

ments in some silurian rocks in Scotland. Five of these are said to be metals, and the other is a substance resembling selenium, which the discoverer calls hesperisium. One metal is like iron, but does not give some of its reactions; another resembles lead, is quite fusible and volatile, and forms yellow and green salts; another, named erebodium, is black; the fourth is a light-gray powder, and the last is dark in color."

ASTRONOMY.—"The absolute dimensions of a globular star cluster have been studied by Mr. J. E. Gore of the Liverpool Astronomical Society. These clusters consist of thousands of minute stars, possibly moving about a common center of gravity. One of the most remarkable of these objects is 13 Messier, which Proctor thinks is about equal to a first magnitude star. Yet Herschel estimated that it is made up of fourteen thousand stars. The average diameter of each of these components must be forty-five thousand two hundred and ninety-eight miles, and each star in this wonderful group may be separated from the next by a distance of nine thousand million miles."

"According to the computations of M. Hermite, a French astronomer, the total number of stars visible to the naked eye of an observer of average visual power does not exceed 6000. The northern hemisphere contains 2478, and the southern hemisphere contains 3307 stars. In order to see this number of stars, the night must be moonless, the sky cloudless, and the atmosphere pure. The power of the naked eye is here stayed. By the aid of an opera glass 20,000 can be seen, and with a small telescope 150,000, while the most powerful telescopes will reveal more than 100,000,000 stars."

"M. Ligner, an Austrian meteorologist, claims to have ascertained after careful investigation that the moon has an influence on a magnetized needle, varying with its phases and its declination. The phenomenon is said to be more prominently noticeable when the moon is near the earth, and to be very marked when she is passing from the full to her first or second quarter. The disturbances are found to be in their maximum when the moon is in the plane of the equator, and greater during the southern than it is during the northern declination."

GEOLOGY ILLUSTRATED.—I have often thought that when coal mines are exhausted and land is too valuable to be devoted to raising timber, it may become necessary to draw on the subterranean heat of the earth. This idea is already verified in Hungary.

Late advices say: "The earth's internal heat is now being used in a practical way at Pesth, where the deepest artesian well in the world is being sunk to supply hot water for public baths and other purposes. A depth of 3120 feet has already been reached, and the well supplies daily 176,000 gallons of water, heated to °150 Fahr."

A MATHEMATICAL PRODIGY.—Reub Fields, living a few miles south of Higginsville, Mo., though he has no education whatever, and does not know a single figure or a letter of the alphabet, is a mathematical wonder. Though he never carries a watch, he can tell the time to a minute. When asked on what day of the week the 23d of November, 1861 came, he answered, "Saturday." When asked, "From here to Louisana, Mo. it is 159 miles; how many revolutions does the driving wheel of an engine fifteen feet in circumference make in a run from this place to Louisana?" he replied, "55938 revolutions." Reub was born in Kentucky, and claims that this power was given to him from heaven when he was eight years old, and that the Lord made but one Samson, one Solomon, and one Reub Fields, for strength, wisdom, and mathematics.

ASTROLOGY IN ENGLAND. — Mrs. L. C. Moulton, correspondent of the *Boston Herald*, writes: "In old times a court astrologer used to be kept, as well as a court jester; but I confess I was not aware, until last night, that the astrologer of to-day might be as important to one's movements as one's doctor or one's lawyer. One of the cleverest and busiest literary men in all London said to me last night that he thought the neglect of astrological counsel a great mistake. 'I have looked into the subject rather deeply,' he said, 'and the more I search, the more convincing proof I find of the influence of the stars upon our lives; and now I never begin a new book, or take a journey, or, in short, do anything of any importance without consulting my astrologer.' And then he went on to tell me the year in which the cholera devastated Naples he had thought of going there. Happily, he consulted his astrologer and was warned against it. In accordance with the astrologer's advice, he gave up the journey; and just about the time he would otherwise have gone, news came of the cholera visitation. Last year he was warned against a certain journey — told that if he took it he would be ill. For once he defied the stars, and, in consequence, he was taken seriously ill with the very symptoms the astrologer had predicted. But, alas, his astrologer is fat and old — and what shipwreck may not my friend make of his life when the stars have reclaimed their prophet, and the poor fellow has to struggle on uncounselled!"

PRIMOGENITURE ABOLISHED. — "By a majority of eleven the House of Lords has abolished primogeniture in cases of intestacy. Thus, unless it is formally specified by will, property will henceforth be divided equally among heirs, as in this country. No longer will the eldest son, by the mere fact of the death of his father, come into possession of the estate to the exclusion of his brothers and sisters. Of course, entailed estates will not be affected, and property can be transmitted by will at the testator's pleasure, but the notable point is that primogeniture cannot henceforth be looked upon as an institution so characteristic and time-honored that departure from it would be a really questionable proceeding."

MEDICAL INTOLERANCE AND CUNNING. — The proscriptive medical law of Iowa does not seem to be very effective, as it is believed to be unconstitutional, and its friends have been challenged to make test cases, but have not yet begun to enforce it. In Illinois they have a law that is imperative enough against practitioners without diplomas; but as this did not reach those who used no medicines, they have succeeded in procuring a law to reach them also by a new definition of "practicing medicine," which the new statute says shall include all "who shall treat, operate on, or prescribe for any physical ailment of another." This would seem sufficient to protect the M. D.'s against all competition, but there is some doubt whether such legislation can be enforced, as it is certainly a corrupt and selfish measure that was never desired by the people. The *Religio Philosophical Journal* speaks out manfully, and "advises all reputable healers of whatever school, to possess their souls in peace, and go steadily forward in their vocation, fearing neither Dr. Rauch nor the unconstitutional provisions of the statutes, under which he and his confederates seek to abridge and restrict the rights of the people. If any reputable practitioner of the healing art, who treats without drugs, is molested in his or her practice, let them invite prosecution, and communicate with the *Religio Philosophical Journal* for further advice and assistance." I regret to say there is a strong probability that the friends of medical freedom in Massachusetts will be again called upon to resist attempts to procure medical legislation.

NEGRO TURNING WHITE.—A colored man named Antone Metoyer has been employed at the railroad works in this city (Sacramento) for some time, and his steadiness and industry have caused him to be esteemed by those acquainted with him. Seven or eight months ago his skin was black, but it commenced to turn white, and now his body, arms, legs and neck are as white as those of any Caucasian. The original color is now only upon his face, extending back of the ears, just beneath the chin, and across the upper portion of the forehead, making him appear to be wearing a close-fitting black or dark brown mask. On the chin and nose the dark color is beginning to wear away, and he thinks in a few weeks he will be perfectly white. His hair and whiskers are black and curly. Medical men have taken much interest in his case, and attribute the change in complexion to the effect upon his system of working constantly with potash and other material used in washing greasy waste. He has been advised that it may be dangerous for him to continue under this influence, but he declares that he will stay until the process he is undergoing is completed, if it kills him.—*Record Union*.

THE CURE OF HYDROPHOBIA. — “The English committee appointed by the local government board in April, 1886, to inquire into Pasteur's inoculation method for rabies, report that it may be deemed certain that M. Pasteur has discovered a method of protection from rabies comparable with that which vaccination affords against infection from smallpox.” As many think there is no protection at all, the question is not finally settled. It is only the stubborn ignorance of the medical profession which gives to Pasteur's experiments their great celebrity and importance. Other methods have been far more successful than Pasteur's. Xanthium, Scutellaria (Skull-cap), the vapor bath, and chloroform or nitrous oxide are more powerful and reliable than any morbid inoculation.

JOHN SWINTON's paper, at New York, has come to an end. Swinton was a bold, eloquent, and fearless advocate of human rights as he understood them. His failure is an honor to him, and his name will be remembered. Perhaps if he had imitated the Boston dailies, by giving ten to eighteen columns to the record of base ball games, he might have put money in his purse, instead of losing it.

In marked contrast to John Swinton's failure, observe the success of the *New York Tribune*, a newspaper founded by Horace Greeley, but which, since his death, has given, in its unscrupulous course, a good illustration of the Satanic press. The *Boston Herald* says: “The *New York Tribune* is perhaps as good an illustration of the old-fashioned partisan journal as there is in the country. There was an amusing reminiscence of the methods that used to be practised when the *Tribune* was found claiming the Legislature of Kentucky as having been carried by the Republicans in the late elections. The fact was that the Democratic majority in that body was about five to one, and there was really no excuse in a metropolitan journal for not knowing such to be the case.” The *Tribune* once complimented highly the JOURNAL OF MAN, but that was when Horace Greeley was alive.

WOMEN'S RIGHTS AND PROGRESS—The last legislature of Pennsylvania passed a very radical law, providing that marriage shall not impose any disability as to the acquisition or management of any kind of property, making any contracts, or engaging in any business. However, she is not authorized to mortgage her real estate without her husband's co-operation, nor become endorser for another alone. As to making a will she has the same rights as a man.

Ohio has also advanced woman's rights by enabling both husband and wife to dispose of property as if unmarried, and by giving each party one-third life interest in the other's real estate.

In Kansas, women can vote in city and town affairs, and hold municipal and town offices. In one town they have a female mayor. The supreme court of Kansas has decided that when a woman marries she need not take her husband's name unless she chooses.

Co-EDUCATION is successful, nearly every prominent college is beginning to admit women, and they often carry off the prizes from the men. Exclusive masculine colleges will soon rank among the barbarisms of the past.

Female education is advancing in Russia. The universities had 779 female students in 1886, 437 of whom were daughters of noblemen and official personages. On the other hand the Prussian Minister of Education refuses to admit women as regular students at any university or medical school.

Several Italian ladies have distinguished themselves in legal knowledge, and the propriety of their admission to the bar is extensively discussed. About nine-tenths of the newspapers favor their admission.

The practical question, which is most important to the welfare of women, is profitable employment. Miss Simcox says that there are about three millions of women in England engaged in industrial employments, while a large proportion of them, especially in London, have such poor wages as to produce continual suffering. INDUSTRIAL EDUCATION, alike for boys and girls, is the true remedy, worth more than all the nostrums of politicians and demagogues.

SPIRIT WRITING.—Our handsome young friend, Dr. D. J. Stansbury, a graduate of the Eclectic Medical College of New York, is giving astonishing demonstrations on the Pacific coast. When a pair of closed slates is brought, he barely touches them, and the spirit writing begins. Sometimes the slates are held on the head or shoulders of the visitor. At one of his seances at Oakland, it is said that he held the slates for thirty-five persons within two hours, and obtained for each a slate full of writing in answers to questions placed between the slates. At a public seance in Santa Cruz, following a lecture, folded ballots were sent up by the audience and the answers were sometimes written on closed slates and sometimes by the doctor's hands. Dr. S. has also succeeded in repeating the famous performance of Charles Foster—the names of spirits appearing on his arm in blood-red letters.

PROGRESS OF THE MARVELLOUS.—The *Boston Herald* of Aug. 7 has a long account of the marvellous fires which occur in the house at Woodstock, New Brunswick, of Mr. Reginald C. Hoyt. The people of the town are greatly excited about it, and great crowds gather to witness it, but no one can explain it. The fires break out with no possible cause in the clothes, the carpet, the curtains, bed quilts, or other objects, as much as forty times in a day. The family are greatly worried and alarmed, and have been driven out of the house. The *Herald* reporter went to examine, but found it an entire mystery.

A similar outbreak of fires has been reported in Pennsylvania, at the house of Thomas McKee, a farmer at Turtle Creek. For some weeks the invisible powers have been throwing things about in a topsy turvey way. Since that, flames break out suddenly in the presence of the family, and round holes are burned in the bed-clothes, towels, hats, dresses, and even packages of groceries in the pantry.

(Continued from page 32.)

There is no great reform, no elevation of humanity without understanding MAN,—the laws of his culture, the possibilities within his reach, the extent of the short-comings which exist to-day, the very numerous agencies of brain-building and soul-culture, the wiser methods of the school, the magnetic influences which are sometimes all potent, the dietary, the exercises of body and voice, the power of music and disciplined example, the lofty out-reachings for a higher life to which we are introduced by psychometry, the supernal and divine influences which may be brought to bear, and many nameless things which help to make the aggregate omnipotent over young life, but which, alas, are unknown in colleges to-day, and will continue unknown until Anthropology shall have taken its place as the guide of humanity.

P. S. — The doctrine so firmly maintained in this chapter that men are incompetent to judge themselves, and need a scientific monitor of unquestionable authority, has long been recognized. The Catholic confessional is a recognition and application of the principles of great value. But the confessional of the narrow-minded and mis-educated priest should be superseded by the confessional and the admonition of Anthropology.

Sterne, in his *Tristram Shandy*, says, "Whenever a man's conscience does accuse him (as it seldom errs on that side), he is guilty, and unless he is melancholy and hypochondriac, there is always sufficient ground for the accusation. But the converse of the proposition will not hold true," that if it does not accuse, the man is innocent.

"Thus conscience, placed on high as a judge within us, and intended by our Maker as a just and equitable one too, takes often such imperfect cognizance of what passes, does its office so negligently, often so corruptly, that it is not to be trusted alone, and, therefore, we find there is a necessity, an absolute necessity, of joining another principle with it."

That "other principle" demanded by Sterne has never been found, until, in the revelation of the functions of soul and brain, we have found the absolute standard of character, and in *Cranioscopy* and *Psychometry* the perfect method of applying the principle to each individual.

An amusing illustration occurred lately in England, which was published as follows:—

"When the address to the queen at the opening of the English royal courts was under consideration by the judges, one very eminent judge of appeal objected to the phrase 'conscious as we are of our shortcomings.' 'I am not conscious of shortcomings,' he said, 'and if I were I should not be so foolish as to say so;' whereupon a learned lord justice blandly observed, 'Suppose we say, 'conscious as we are of each other's shortcomings.'"

Chapter VIII.—The Origin and Foundation of the New Anthropology.

Difficulties of imperfect knowledge in my first studies — First investigation of Phrenology — Errors detected and corrected — The PATHOGNOMIC SYSTEM organized — A brilliant discovery and its results — Discovery of the sense of feeling and development of Psychometry — Its vast importance and numerous applications — The first experiments on the brain and the publication of Anthropology — The discovery of Sarcognomy and its practical value — Reception of the new Sciences — Honorable action of the venerable Caldwell.

The very brief exposition of the structure and functions of the brain already given, may serve as an introduction to the subject and prepare the reader to appreciate the laborious investigations of many years, by means of which so comprehensive a science was brought into existence amid the hostile influences of established opinions and established ignorance.

It is necessary now to present this statement to enable the reader to realize more fully the positive character of the science.

My life has been devoted to the study of man, his destiny and his happiness. Uncontrolled in education, I learned to endure no mental restraint, and, thrown upon my own resources in boyhood, difficulties but strengthened the passion for philosophical knowledge. Yet more formidable difficulties were found in the limited condition of human science, alike in libraries and colleges.

Anthropology, my favorite study, had no systematic development, and the very word was unfamiliar, because there was really nothing to which it could justly be applied. Its elementary sciences were in an undeveloped state, and some of them not yet in existence. Mental philosophy was very limited in its scope, and had little or nothing of a practical and scientific nature. The soul was not recognised as a subject for science. The body was studied apart from the soul, and the brain, the home of the soul, was enveloped in mystery—so as to leave even physiological science shrouded in darkness, as the central and controlling organ of life was considered an inaccessible mystery. In studying medicine, it seemed that I wandered through a wilderness without a compass and with no cardinal points.

Phrenology promised much, and I examined it cautiously. It struck me at first as an unsatisfactory system of mental philosophy, and I stated my objections before its most celebrated and venerable champion, in public, who assured me that I would be satisfied by further investigation. As it seemed a very interesting department of natural science, I began by comparing the heads of my acquaintances with the phrenological map, and discovering so many striking coincidences that I was gradually satisfied as to its substantial truth, and I do not believe that any one has ever thus tested the discoveries of Gall and Spurzheim, without perceiving their *general* correct-

ness, while many, with less critical observation, have accepted them as absolutely true.

My interest increased with the extent of my observations, until, for several years, I abandoned practical medicine for the exclusive study of the science of the brain in the great volume of nature, with the doctrines of Gall as the basis of the investigation. As it was my purpose to seek the deficiencies as well as the merits of the new science, I tested its accuracy by the careful examination of living heads and skulls in comparison with ascertained character, and with the anatomy of the brain, not forgetting the self-evident principles of mental philosophy. Many thousand critical examinations were made between the years 1834 and 1841, leading to many positive conclusions. The first year's observations made me distinctly aware and certain of several defects in the doctrines, as to the functions ascribed to certain localities of the brain to which were ascribed, Mirthfulness, Acquisitiveness, Adhesiveness, Constructiveness, Tune, Ideality, Combativeness, Destructiveness, and Cautiousness. The functions of these localities were evidently misunderstood, and the faculties erroneously located.

The external senses were omitted from the catalogue of cerebral organs, though evidently entitled to recognition, and the physiological powers of the brain, the prime mover and most important part of the constitution, were almost totally ignored.

Following the old route of exploration by cranioscopy, I sought to supply these defects. I found the supposed Mirthfulness to be a planning and reasoning organ, and the true Mirthfulness to be located more interiorly. Acquisitiveness was evidently located farther back. The so-called organ of Adhesiveness appeared to be incapable of manifesting true friendship, and its absence was frequently accompanied by strong capacities for friendship, of a disinterested character. Constructiveness appeared to be located too low, and too far back, running into the middle lobe, which is not the place for intellect. Tune did not appear to correspond regularly to musical talent. Many of the higher functions ascribed to Ideality were conspicuous in heads which had that organ small, with a large development just above it. Combativeness had evidently less influence upon physical courage than was supposed, for it was sometimes well developed in cowards, and rather small in brave men. Cautiousness was evidently not the organ of fear, for the bravest men, of whom I met many in the southwest, sometimes had it in predominant development, and in the timid it was sometimes moderate, or small. Destructiveness was frequently a characteristic of narrow heads (indeed this is the case with the Thugs of India), and a broad development above the ears was sometimes accompanied by a mild disposition. The height of the head above the ears did not prove a correct criterion of moral character, nor did the breadth indicate correctly the amount of the selfish and violent passions.

I observed that the violent and selfish elements of character were connected with occipital depth, and elongation; that the affections were connected with the coronal region, that the sense of vision was

located in the brow, and the sense of feeling in the temples, near the cheekbone, that the upper occipital region was the seat of energetic powers, and the lower, of violent or criminal impulses, and that the whole cerebrum was an apparatus of mingling convolutions, in which the functions, gradually changing from point to point, presented throughout a beautiful blending and connection.

Observing daily the comparative development of brain and body, with their reciprocal influence, I traced the outlines of cerebral physiology, and the laws of sympathetic connection or correspondence between the body and the encephalon, by which, in a given constitution, I would determine from the head the development of the whole body, the peculiar distributions of the circulation, with the consequent morbid tendencies, the relative perfection of the different senses and different organs of the body, and the character of the temperament.

Seeking continually for the fundamental laws of Anthropology, criticising and rejecting all that appeared objectionable or inconsistent, I acquired possession of numerous sound and comprehensive principles concerning the fundamental laws of cerebral science, which were at once touchstones for truth and efficient instruments for further research.

These fundamental laws, though very obvious and easily perceived when pointed out, had been overlooked by my predecessors, but are always accepted readily by my auditors, when fully explained. As new facts and principles led to the discovery of other facts and principles, a system of philosophy (not speculative, but scientific) was thus evolved, and a number of geometrical principles were established as the basis of the science of the brain, so evidently true, though so long overlooked, as to command the unanimous assent of all to whom they have been presented; and, as the acceptance of these principles involves the general acceptance of cerebral science, my labors as a teacher have ever been singularly harmonious, and free from doubt, antagonism, and contention.

The fundamental principle of the philosophy was geometric or mathematical, as it examined the construction of the brain, and showed an exact mathematical relation between each organ of the brain and its effects on the body, in the spontaneous gestures, the circulation of blood, the nervous forces, and local functions. Its leading characteristic being the law of the expression of the vital forces and feelings in outward acts. This doctrine was called the **PATHOGNOMIC SYSTEM**.

I was preparing to publish in several volumes the reorganized science as the Pathognomic System, when the consummation of my researches, by a brilliant discovery, led me into a new world of knowledge—to the full development of the science of Anthropology, according to which the brain gives organic expression to functions which are essentially located in the soul, and the body gives organic manifestation to functions which are controlled in the brain, while the body reacts upon the brain and the brain upon the soul. Thus, every element of humanity has a triple representation—that

in the soul, which is purely psychic, yet by its influence becomes physiological in the body; that in the body which is purely physiological, yet by its influence becomes psychic in the soul, and that in the brain which produces physiological effects in the body, and psychic effects in the soul.

Thus, each of the three repositories of power is a psycho-physiological representation of the man; more physical in the body, more spiritual in the soul, but in the brain a more perfect psycho-physiological representation of man as he is in the present life. This full conception of the brain, which Gall did not attain, involved the new science of CEREBRAL PHYSIOLOGY, in which the brain may express the character of the body, as well as the soul, of which I would only say at present that my first observations were directed to ascertaining the cerebral seats of the external senses, vision, hearing and feeling, and the influences of different portions of the brain on different portions of the body.

The location of the sense of feeling, of which I became absolutely certain in 1838, at the base of the middle lobe has since been substantially confirmed by Ferrier's experiment on the monkey; but I have not been concerned about the results of vivisection, knowing that if I have made a true discovery, vivisection and pathology must necessarily confirm it; and I am not aware that any of my discoveries have been disturbed by the immense labors of vivisection.

The discovery of the organ of the sense of feeling led to an investigation of its powers, and the phenomena exhibited when its development was unusually large—hence came the initial fact of psychometry. Early in 1841 I found a very large development of the organ, in the head of the late Bishop Polk, then at Little Rock, the capital of Arkansas, who subsequently became a confederate general. After explaining to him his great sensibility to atmospheric, electric, and all other physical conditions, he mentioned a still more remarkable sensibility—that whenever he touched brass, he had immediately the taste of brass in his mouth, whether he knew what he was touching or not. I lost no time in verifying this observation by many experiments upon other persons, and finding that there were many in whom sensibility was developed to this extent, so that when I placed pieces of metal in their hands, behind their backs, they could tell what the metal was by its taste, or some other impression. Further examinations showed that substances of any kind, held in the hands of sensitives, yielded not only an impression upon the sense of taste, by which they might be recognized, but an impression upon the entire sensibility of the body. Medicines tried in this manner gave a distinct impression—as distinct as if they had been swallowed—to a majority of the members of a large medical class, in the leading medical school at Cincinnati, and to those who had superior psychometric capacities, the impression given in this manner enabled them to describe the qualities and effects of the medicines as fully and accurately as they are given in the works on *materia medica*.

This method of investigation I consider not only vastly more easy and rapid than the method adopted by the followers of Hahnemann, but more accurate and efficient than any other method known to the medical profession, and destined, therefore, to produce a greater improvement in our knowledge of the *materia medica* than we can derive from all other methods combined, in the same length of time. I may hereafter publish the practical demonstration of this, but the vast amount of labor involved in my experimental researches has not yet permitted me to take up this department, although it has yielded me some very valuable discoveries.

It may require a century for mankind fully to realize the value of Psychometry. It has been clearly, though I cannot say completely shown in the "MANUAL OF PSYCHOMETRY," to which I would refer the reader. I would simply state that the scientific discovery and exposition of Psychometry is equivalent to the dawn of new intellectual civilization, since it enables us to advance rapidly toward perfection all sciences and forms of knowledge now known, and to introduce new sciences heretofore unknown.

1. To the MEDICAL COLLEGE it will give a method of accurate diagnosis which will supersede the blundering methods now existing—a method of RAPIDLY enlarging and perfecting the *materia medica*—a method of exploring all difficult questions in Biology and Pathology, and a complete view of the constitution of man.

2. To the UNIVERSITY it offers a method of revising and correcting history and biography—of enlarging our knowledge of Natural History, Geology, and Astronomy, and exploring Ethnology.

3. To the CHURCH it offers a method of exploring the origins of all religions, the future life of man, and the relations of terrestrial and celestial life.

4. To the PHILANTHROPIST it offers the methods of investigating and supervising education and social organization which may abolish all existing evils.

The foregoing were the initial steps and results in the development of Psychometry, simultaneously accompanied by those other discoveries in 1841, the scope and magnitude of which appear to me and to those who have studied my demonstrations, to be far more important than anything that has ever been discovered or done in Biological science, being nothing less than a complete scientific demonstration of the functions of the brain in all its psycho-physiological relations. To appreciate their transcendent importance, it is necessary only to know that the experiments have been carefully made, have often been repeated during the past forty-five years, and that all they demonstrate may also be demonstrated by other means, and fully established, if no such experiments could be made.

The origin of this discovery was as follows. My advanced investigations of the brain, between 1835 and 1841, had added so much to the incomplete and inaccurate discoveries of Gall, and had brought cerebral science into so much closer and more accurate relation with cerebral anatomy and embryology, as illustrated by Tiedemann, that I became profoundly aware of the position in which

I found myself, as an explorer, possessed of knowledge previously quite unknown, and yet, at the same time, however true, not strictly demonstrable, since none could fully realize its truth without following the same path and studying with the same concentrated devotion the comparative development of the brain in men and animals. Such zeal, success, and assiduity I did not believe could be expected. There might not be one man in a century to undertake such a task (for all the centuries of civilization had produced but one such man — the illustrious Gall), and when he appeared his voice would not be decisive. I would, therefore, appear not as presenting positive knowledge, but as contributing another theory, which the medical profession, regardless of my labors, would treat as a mere hypothesis.*

It was absolutely necessary that the functions of the brain should be demonstrated as positively as those of the spinal nerves had been demonstrated by Majendie and Bell. Two methods appeared possible. The two agents were galvanism and the aura of the nervous system, commonly called animal magnetism. My first experiments in 1841, satisfied me that both were available, but that the *nervaura* was far more available, efficient, and satisfactory. Upon this I have relied ever since, though I sometimes experiment with galvanism, to demonstrate its efficiency, and Dr. De la Rua, of Cuba, informed me over twenty years ago that he found very delicate galvanic currents available for this purpose in his practice.

Animal magnetism or mesmerism had been involved in mystery and empiricism. There had never been any scientific or anatomical explanation of the phenomena, and this mystery I desired to dispel. My first step was to ascertain that for experiments on the nervous system we did not need the somnambulic or hypnotic condition, and that it was especially to be avoided as a source of confusion and error. Whenever the organ of sensibility, or sensitiveness, was sufficiently developed and predominant, the conditions of neurological experiments for scientific purposes were satisfactory, and to make such experiments, the subjects, instead of being ignorant, passive, emotional, hysteric, or inclined to trance, should be as intelligent as possible, well-balanced and clear-headed,—competent to observe subjective phenomena in a critical manner. Hence, my experiments, which have been made upon all sorts of persons, were most decisive and satisfactory to myself when made upon well-educated physicians, upon medical professors, my learned colleagues, upon eminent lawyers or divines, upon strong-minded farmers or hunters, entirely unacquainted with such subjects, and incapable of psychological delusion, or upon persons of very skeptical minds who would not admit anything until the phenomena were made very plain and unquestionable.

While the *nervaura* of the human constitution (which is as

* I would mention that in the progress of my discoveries, especially in 1838-39, I came into frequent and intimate association with the late Prof. Wm. Byrd Powell, M. D., the most brilliant and original of all American students of the brain, whose lectures always excited a profound interest in his hearers, and, in comparing notes with him, I found my own original observations well sustained by his. Though erratic in some of his theories, he was a bold student of nature, and the accidental destruction of his manuscript by fire, when too late in his life to repair the loss, was a destruction of much that would have been deeply interesting.

distinctly perceptible to the sensitive as its caloric and electricity) is emitted from every portion of the surface of the head and body, the quality and quantity of that which is emitted from the inner surface of the hand, render it most available, and the application of the hand of any one who has a respectable amount of vital and mental energy, will produce a distinct local stimulation of functions wherever it may be applied upon the head or body. In this manner it is easy to demonstrate the amiable and pleasing influence of the superior regions of the brain, the more energetic and vitalizing influence of its posterior half, and the mild, subduing influence of the front.

In my first experiments, in the spring of 1841, I found so great susceptibility that I could demonstrate promptly even the smallest organs of the brain, and it was gratifying to find that the illustrious Gall had ascertained, with so marvellous accuracy, the functions of the smallest organs in the front lobe, and the subject could be engrossed in the thought of numbers and counting by touching the organ of number or calculation. Eagerly did I proceed in testing the accuracy of all the discoveries of Gall and the additions I had made by craniological studies, as well as bringing out new functions which I had not been able to anticipate or discover. Omitting the history of those experiments, I would but briefly state that in 1842 I published a complete map of the brain, in which the full development of human faculties made a complete picture of the psycho-physiological constitution of man, and thus presented for the first time a science which might justly be called *Anthropology*.*

It is obvious that prior to 1842 there was nothing entitled to the name of ANTHROPOLOGY, as there was no complete geography before the discovery of America and circumnavigation of the globe. When man is fully portrayed by the statement of all the psychic and all the physiological faculties and functions found in his brain, which contains the totality, and manifests them in the soul and body, it is obvious that we have a true Anthropology, which, to complete its fulness, requires only the study of the soul as an entity distinct from the brain, and of the body as an anatomical and physiological apparatus. The latter had already been well accomplished by the medical profession, and the former very imperfectly by spiritual psychologists. But neither the physiology, nor the pneumatology had been placed in organic connection with the central cerebral science.

In consummating such tasks, I felt justified, in 1842, in adopting the word Anthropology, as the representative of the new science, though at that time it was so unfamiliar as to be misunderstood. This science, as presented in my *Outlines of Anthropology* in 1854, embraced another very important and entirely novel discovery — the psycho-physiological relations of the surface of the body, the manner in which every portion of the body responds to the brain and the

* I do not publish or circulate this map apart from the explanatory volume (*Outlines of Anthropology*) for the reason that it is impossible by any nomenclature of organs to convey a correct idea of the functions, and hence, such a map would tend to a great many misconceptions.

soul, the final solution of the great and hitherto impenetrable mystery of the triune relations of soul, brain, and body. This discovery, constituting the science of Sarcognomy, became the basis of a new medical philosophy, explaining the influence of the body on the soul, in health, and disease, and the reciprocal influence of the soul on the body.

This manifestly modified our views of therapeutics and revolutionized electro-therapeutics by pointing out the exact physiological and psychic effects of every portion of the surface of the body, when subject to local treatment, and hence, originating new methods of electric practice, in which many results were produced not heretofore deemed possible. All this was fully presented in my work on THERAPEUTIC SARCOGNOMY, published in 1885, which was speedily sold.

In contemplating these immense results of a successful investigation of the functions of the brain, I can see no logical escape from the conclusion that such a revelation of the functions of the brain is by far the most important event that belongs to the history of vital science — an event so romantically different from the common, slow progress of science when cultivated by men of ability, that I do not wonder at the incredulity which naturally opposes its recognition, and seems to render the most unanimous and conclusive testimony from honorable scientists apparently ineffective. The support of the medical college in which I was Dean of the Faculty, the hearty endorsement by the Faculty of Indiana State University, and by numerous committees of investigation, seem to count as nothing with the conservative portion of the medical profession, who have ever understood how to ignore so simple and positive a demonstration as that of Harvey, or so practical a demonstration as that of Hahnemann, or so irresistible a mass of facts as those of modern psychic science.

The question will naturally arise among the enlightened lovers of truth, why so grand and so *demonstrable* a science should for forty-five years have made so little progress toward general recognition. It is sufficient to say that new and revolutionary truth is never welcomed, and, if the discoverer is not active as a propagandist it has no diffusion. I did not feel that there was any receptiveness across the ocean for what was resisted here. Nevertheless I did prepare and send to Edinburgh, in 1841, a brief report of my discoveries accompanied by an endorsement or introduction from the venerable Prof. Caldwell, the founder of the successful medical college at Louisville, whose lectures were attended by four hundred pupils. I supposed the gentlemen of the Phrenological Society at Edinburgh the most liberal parties in Great Britain, but they declined publishing my memoir as *too marvellous*, and proposed merely to file it away as a caveat of the discovery. That ended all thoughts of Europe; and, indeed, it seemed to me premature to urge such a discovery and so grand a philosophy upon the world in the present state of its intellectual civilization. I ceased to agitate the subject for many years, and allowed myself to be drawn into the

political agitations connected with our civil war, to mitigate some of its social and political evils.

Of late, however, an urgent and imperative sense of duty has put my pen in motion as the remnant of my life will be hardly sufficient to record the results of my investigations.

In the "New Education" and the "Manual of Psychometry — the dawn of a new civilization" — I have appealed to the public, and three editions of the former with two of the latter show that the public is not indifferent. The recognition of the marvellous claims of Psychometry will prepare the way for the supreme science of Anthropology, to which the coming century will do justice.

In justice to the learned Prof. Caldwell and myself, I should not omit to mention that this distinguished, eloquent, and venerable gentleman, who, in his early life, was a cotemporary of the famous Dr. Rush, of Philadelphia, and throughout his life was a champion of the most progressive doctrines in Biology, not only gave his friendly co-operation on the first presentation of my discoveries, but ten years later honored me with a visit at Cincinnati, to become more fully acquainted with them, and subsequently, by appointment of the National Medical Association, prepared a report upon subjects of a kindred nature, in which he incorporated a statement of my discoveries. His subsequent illness and death, in 1854, at an advanced age, prevented the delivery of this memoir.

In signal contrast to the honorable and candid course of Prof. CALDWELL, and to the candid examination, followed by eulogistic language of Prof. H. P. GATCHELL, ROBERT DALE OWEN, President ANDREW WYLIE, Rev. JOHN PIERPONT, Dr. SAMUEL FORRY, Prof. WM. DENTON, the eloquent Judge ROWAN, and a score of other eminently intellectual men, it is my duty to record the melancholy fact that the great majority of professional men, when tested, have manifested an entire apathy, if not a positive aversion, to the investigations and discoveries in which these momentous results have been reached. While no aversion, disrespect, or suspicion was shown toward myself, a stubborn aversion was shown to investigations that might have revolutionary results — proving that our false systems of education teach men not to think independently, but to adhere closely to precedent authority, fashion, popularity, and *habitus*, which is the inertia of the mental world.

The faculty of my alma mater (excepting Prof. Caldwell) refused to investigate the subject, even when invited by their Board of Trustees. The Boston Academy of Arts and Sciences, embracing the men at the head of the medical profession, pretended to take up the subject, but in a few hours dropped it, with polite compliments to myself, in 1842. The American Medical Association, in 1878, refused to entertain the subject because I could not coincide with them in my sentiments, and accept their code of bigotry. There was no formal action of the Association, but my friend, Prof. Gross, then recognized as the Nestor of the profession, and holding the highest position of authority, informed me semi-officially, very courteously, that none of my discoveries could ever be brought to the notice of the Association, because I did not accept their code. Thus (without mentioning other instances), I have stood before the public with a *demonstrable* science, challenging investigation by critical opponents, who have so uniformly evaded or shrunk from the test that I have ceased to care for their opinions, while I still entertain as profound a respect as ever for the investigations of the candid and manly, among whom I never fail to find friendship and cordiality.

Looking back forty-five years, I remember with extreme pleasure the friendly co-operation of ROWAN and CALDWELL. The American medical profession never had a more dignified, imposing, and high-toned representative than Prof. Caldwell. Nor was the legal profession anywhere ever adorned by a more commanding and gracious representative than the unsurpassed advocate, ROWAN, who was widely known as the "OLD MONARCH." The nobility of such men was shown in their noble bearing toward a dawning science, in which they saw the grandeur of the future.

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"The summer class of 1887 in the College of Therapeutics, feeling it their duty to add their testimony to that of many others in reference to the grand scientific discoveries which they have seen thoroughly demonstrated by Prof. J. R. Buchanan, would say to the public that no one can attend such a course of instruction as we have recently been engaged in, without realizing that Therapeutic Sarcognomy greatly enlarges the practical resources of the healing art for the medical practitioner, magnetizer and electro-therapist. While Psychometry, whose positive truths we have tested and proven, like the sun's rays, illumines all the dark problems of medical practice and of psycho-physiological sciences.

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"We feel that we have been very fortunate in finding so valuable a source of knowledge, whose future benefits to the human race, in many ways, cannot be briefly stated, and we would assure all who may attend this college, or read the published works of Prof. Buchanan, and his monthly, the *Journal of Man*, that they will, when acquainted with the subject, be ready to unite with us in appreciating and honoring the greatest addition ever made to biological and psychological sciences. Hoping that the time is not far distant when all students in medical colleges may obtain access to this most important knowledge, we give our testimony to the public."

H. C. ALDRICH, M. D., D. D. S., *Chairman.*
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
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Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. I.

OCTOBER, 1887.

No. 9.

The Oriental View of Anthropology.

IN the following essay, DR. F. HARTMANN, an enlightened author of the Theosophical and Occult school, presents the mystic or Oriental view of man, in an interesting manner, deducing therefrom a philosophy of the healing art. My readers will no doubt be interested in his exposition, and, as the ancient doctrine differs materially from the results of experimental investigation, I take the liberty of incorporating my comments in publishing the essay.

A RATIONAL SYSTEM OF MEDICINE.

All lovers of truth, progress, and freedom of thought must be grateful to Dr. J. R. Buchanan for his discovery of the science of SARCOGNOMY. His system brings us nearer to a recognition of the true nature of man, his origin and his destiny, and of the relations which he bears to the Divine Source from which he emanated in the beginning, and to which he will ultimately return; for the enlightened ones of all nations agree that the *real* man, who resides temporarily in the physical human body, who feels through the instrumentality of the heart, and thinks through the instrumentality of the brain of the external body, does not originate in the womb of the mother from which the physical body is born, but is of a spiritual origin, again and again re-incarnating itself in physical masks and forms of flesh and blood, living and dying, and being reborn, until, having attained that state of perfection, which renders the inner man capable to exist in a state of spiritual consciousness without being encumbered by a gross earthly organization, which chains him to animal life.

[It should here be remarked that the great majority of those who are considered enlightened, and to whom the world is indebted for the sciences which it now possesses, do not accept this theory of re-incarnation. As commonly stated, it is liable to many decisive objections, and these objections, which I have clearly stated in the Religio-Philosophical Journal, have not been, and I think will not be, removed by the teachers of re-incarnation.]

It may perhaps not be premature to examine how far the doctrines of Dr. Buchanan correspond with the doctrines of occult science; that is to say, with that science which is based upon a perception and understanding of certain facts, which, to be perceived, require spiritual powers of perception, such as are not yet developed in the majority

of mankind, but which are only in possession of those who have mentally risen above the sphere of external phenomena and accustomed themselves to look at spiritual things with the eye of the spirit. It is not my intention to enter at present into an elaborate review of the most prominent writers on occult subjects, and to quote passages from such authors to support the views expressed in the following pages, but rather to give a short statement of their doctrines in regard to the omnipotent power of Will and Life; both these powers being fundamentally identical; both being merely different modes of actions, or functions, of that universal, eternal, and divine Central Power of the universe, which is beyond the conception of mortals, and which the latter call *God*.

The ancient religions, as well as reason and logic, tell us that there is, and can be, only one supreme God, or First Cause of the universe, and that from this one first and fundamental Cause or Power every secondary power and everything that exists has come into existence, or been evolved within it and through its eternal activity. The whole of the universe with everything contained therein, man included, is and can be nothing else but a manifestation of this internal fundamental power, or, as it has been expressed by the ancient philosophers, the universe is the product of the Divine Imagination (thought) of the First Great Cause, thrown into objectivity by its eternal Will.

We see, therefore, the great unmanifested *One* manifesting itself in its own *Substance* (Space) by means of *two* powers, *Thought* (imagination) and *Will* (the *Word* or Life); both powers being fundamentally identical and merely two different modes of activity or functions of the *One* Eternal, internal Principle, called God. According to the *Bible*, God said, "Let there be light," and through the power of this outspoken "*Word*," the world came into existence. This allegory, expressed in modern language, means that by the *active* Will of the universal First Cause, the images existing in its eternal memory were thrown into objectivity and thus produced the germs from which the worlds with all things existing therein were evolved and grew into the shapes in which we see them now. The *Brahmins* say that when *Brahm* awoke from his slumber after the night of creation (the great Pralaya) was over, he *breathed out* of his own substance, and thus the evolution of worlds began. If he *in-breathes* again, the worlds will be re-absorbed in his substance, and the day of creation will be over.

[God being essentially and self-evidently inconceivable by man, all attempts of Brahmin, Christian, or any other theologians to explain his existence and his methods of creation can be recognized by the scientific mind only as hypotheses unsusceptible of verification, and, therefore, incapable of becoming a proper basis of Philosophy.]

Thus we find, on examining the doctrines of all the greatest religions of the world, that they all teach the same truth, although they teach it in different words and in different allegories. They all teach that there exist two fundamental powers, originating from the absolute *One*, namely, *Thought* and *Will*; and it logically follows that if

a man were a complete master over his thoughts and his will, he could become a creator within the realm to which his thought and imagination extend; he could, consequently, by the power of his will and thought, control all the functions of his organism, the so-called involuntary ones as well as those which are voluntary. He could—if he possessed a perfect knowledge of his own constitution—restore abnormal functions to their normal state, and restore diseased organs to health.

[The mode of expression used in this paragraph is rather misleading. One may have a complete mastery of his thoughts and will, while both thought and will are very feeble and ineffective. It requires great POWER in the will and thought to acquire such control over bodily functions, and any expression leading persons of feeble character to suppose they can attain such results would be delusive. Many persons of feeble character have been led by current speculations to aspire far beyond their ability.]

Another fundamental doctrine of Occultism is that man is a Microcosm, in which is germinally (potentially) contained everything that exists in the Macrocosm of the universe. [An unproved hypothesis.] As the will and thought of that universal and divine internal power, which is called God, penetrates and pervades the whole of the universe; likewise the will and thought of man, if he has once attained perfect mastery over himself, extends through all parts of his organization, pervades every organ, and may be made to act consciously wherever man chooses to employ it. But in the present state of man's condition upon this earth, no one but the adepts have acquired this power. In them thought and will act as one. In the vast majority of human beings thought and will are not yet in entire harmony, and do not act as one. In the regenerated one (the adept) heart and head act in perfect unison. The adept thinks what he wills, and wills what he thinks. In unregenerated humanity will and thought are divided and occupy two different centres. In them the will has its seat in the *blood* (whose central organ is the heart), and their thought or imagination has its seat in the *brain*. In them heart and brain are often not only not in perfect harmony, but even opposed to each other. But the *will* and *life* being one, and identical, we see that the central seat of *life* is not, as has been maintained by Dr. Buchanan, the *brain*, but the primary source of all life is the *heart*.

We see, therefore, a discrepancy between the doctrines of Dr. Buchanan and the occult doctrines in regard to Anthropology; but this discrepancy is of no serious consequence; because the *moon* (the *intellect*) is in our solar system as necessary as the *sun* (the *will*), and as the vast majority of people have a considerably developed intellect, but only a very little developed will, and live, so to say, more in their brains than in their hearts, they may be looked upon as receiving their powers and energies from their brains, while the brain receives its stimulus from the heart. The ancient Rosicrucians compared the heart to the *sun*, the intellect, or *brain*, to the moon. The moon receives her light from the sun, the centre of life of our solar

system. If the sun were to cease to exist, the moon would soon lose her borrowed light; likewise if the sun of divine love ceases to shine in the human heart, the cold, calculating intellect may continue to glitter for a while, but it will finally cease to exist. If the brain vampyrizes the heart, that is to say, if it absorbs the greater part of the life principle, which ought to go to develop love and virtue in the heart, man may become a great reasoner, a scientist, arguer, and sophist; but he will not become *wise*, and his intellect will perish in this life or in the state after death. We often see very intellectual people becoming criminals, and even lunatics are often very cunning. That which a man may call his own in the end, are not the thoughts which he has stored in his perishable memory; but the fire of love and light which he has kindled in his heart. If this fire of life burns at his heart it will illuminate his mind, and enable the brain to see clear; it will develop his spiritual powers of perception, and cause him to perceive things which no amount of intellectual brain-labor can grasp. It will penetrate even the physical body, and cause the soul therein to assume shape and to become immortal.

It is not to be supposed that the above truths will be at once accepted by every reader of the JOURNAL, except by such as have given deep thought to the true nature of man. Neither are they a subject for scientific controversy or disputation. A knowledge of the truth is not produced by disputations and quarrels, but only by direct perception, experience, and understanding. The conclusions which man arrives at by logic are merely productive of certain opinions, and these opinions are liable to be changed again as soon as the basis from which his logic started, changes. A real knowledge of spiritual truths requires a power of spiritual perception, which few men possess. Nevertheless, even our logical deductions, taking as a starting point that which we know to be true, will help us to arrive at the same conclusions at which the Hermetic philosophers arrived by the power of spiritual perception.

[In the foregoing passage, Dr. H. professes to state doctrines derived from intuition or spiritual perception by the ancients, and also recognized to-day by spiritual perception. To me they appear as the results only of that sort of ancient SPECULATION, which recognized earth, air, fire, and water as the four chemical elements of all things. I do not find them sustained by the spiritual perception of those who have the intuitive powers to-day, nor by scientific investigation. The substance of the heart is *not the seat of life*. It is a merely muscular substance, and ceases all action when separated from its controlling ganglia. The vitality of the heart lies in its ganglia—in other words, in the nervous system, *in which alone is life*, and of which the brain is the commanding centre. That life resides exclusively in the nervous system is one of the established principles of physiology, which cannot be disturbed by any theories descending from antiquity, before the dawn of positive science. That the will resides in the blood and the heart, is about as near the truth as Plato's doctrine that the prophetic power belonged to the liver. If the region of Firmness in the brain be large, it will

be strongly manifested, even though the heart be feeble, and as easily arrested as Col. Townsend's. But if the upper surface of the brain be diseased, or sensibly softened, the will power is almost destroyed, even if the plethoric, hypertrophied heart is shaking the head with its power. Many an individual of a delicate frame, has overpowered by firmness and courage stout, muscular men of far larger hearts. That the brain is the organ of thought alone, is a very old crudity. It contains every human emotion and passion, which we may stimulate in the impressible, or suspend instantly by a slight pressure on the brain. There is no intense exercise of any of the emotions or passions without a corresponding warmth and tension in the portion of the brain to which they belong, the development and activity of which determine their power. The will and life are not *identical*, as Dr. H. suggests, for if they were, we should not have these two words with different meanings. If will is an attribute of life, that does not constitute *identity*. The speculations of Rosicrucians are of no authority in science. The divine love or influence is in direct relation to the brain, the central organ of the soul, and not to a muscular structure of the body, which is far below the brain in rank. It would be just as reasonable to affirm that courage belongs only to the muscles. That illuminating love which Dr. H. ascribes to the heart, belongs to the upper region of the brain, and is never found when that region lacks development, or is in a cold, torpid condition. I deny entirely that these mystic theories are the product of true, spiritual perception. They arise from the fact that the thoracic region sympathizes with the seat of true love and will in the brain. This secondary effect has been felt and realized by those to whom the functions of the brain were unknown. Spiritual perception, now guided by the spirit of investigation, discovers the whole truth — that all human faculties and impulses belong to the brain, but have a secondary influence on the localities of the body to which SARCOGNOMY shows their relations.]

If we believe in one great spiritual cause of all, and conceive of it as the great spiritual Sun of the universe (of which our terrestrial sun is merely an image or reflection), we find that spiritual man (the image of God) can be nothing else but an individual ray of that spiritual sun, shining into matter, becoming polarized and forming a centre of life in the developing human foetus, and causing this foetus to grow in a living form of human shape, according to the conditions presented to it by the maternal organism, and when it is born, and becomes conscious, the illusion of self is created within that individual form. Besides the gross, visible, external form, more ethereal internal forms are evolved, which are of a longer duration than the outward physical form, but of which it is not necessary to speak at present.

At all events, all that we positively know of man, is that he is an invisible internal power, which evolves an outward shape, which we call a human being. The material through which the organism is built up is the blood, and the centre from which the blood flows into all parts of the body and to which it returns from all parts, is the heart.

The heart is consequently the centre from which that power which builds up the organism of man emanates, and as this power can be nothing else but Life, the heart is the centre of life. The heart and the brain stand in the most intimate relation to each other, and neither one can continue to live if the other one ceases to act; but according to the doctrines of the ancient and modern occultists the heart is of superior importance than the brain. A man may live a long time without thinking, but he ceases to live when his heart ceases to beat. The heart is the seat of life, the brain the seat of thought, but both are equally necessary to enjoy life; there is no intellectual activity without life, and a life without intelligence is worthless. That the force which constructs the organism of man emanates from the heart, appears to me to be self-evident; that the power which guides this construction emanates from the brain has been demonstrated by Dr. Buchanan.

[This is quite incorrect. The heart may cease acting, as in apparent death while the processes of thought and feeling are going on, and the individual is conscious that he is going to be buried, but incapable of giving the alarm. On the other hand the action of the brain may be suspended, as in apoplexy, while the heart is beating vigorously. In such cases, though the action of the cerebrum is suspended, the physiological brain or cerebellum sustains physical life. We cannot say that the heart is superior to the brain, because it supplies the brain with blood for its growth, any more than we could say the same of the lungs, which supply oxygen, without which the action of the brain is speedily arrested. We might even extend the remark to the stomach and thoracic duct, which supply the material for making a brain, which certainly does not prove their superiority. The action of the brain is far more important, for the quickest death is produced by crushing the brain, or by cutting it off from the body in the spinal cord of the neck, when heart, lungs, and stomach are promptly arrested by losing the help of the brain. If prior development in growth proved a superiority of rank, the ganglionic system which accompanies the arteries and precedes the evolution of the convoluted cerebrum would hold the highest rank, although it is destitute of consciousness and volition, which belong to the brain alone.]

But what is this power which emanates from the brain, and which guides the organizing activity of the soul, but the power of life which is transmitted to the brain from the heart, and which is modified in its activity by the peculiar organization of the latter? Man in his present state does not think with his heart, but with his brain; nevertheless, the heart is superior to the brain, for the brain has been built up by the power which came from the heart; and it is a universal law of nature, that no thing can produce anything superior to itself. During its foetal existence the brain of the child is built up by the blood of the mother; after man is born his brain receives its power of life through the heart, and in spiritually developed man the thought-force created in the brain reacts again upon the will in the heart, controlling its desires and entering into harmonious

union with the latter. The ancient alchemists say: "If the Sun (the heart) enters in conjunction with the *Moon* (the brain) then will Gold (Wisdom) be produced."

We see, therefore, in man two centres of life, the heart and the brain, and it may properly be said that the brain is the seat of life, only it may perhaps be added, that it is the secondary seat, while the principal seat is, or ought to be, in the heart. [Dr. H. identifies will with life, yet every one knows that all acts of volition proceed from the brain alone, and never from the heart; hence by his own statement the brain is the seat of life.] According to the doctrines of the Hermetic philosophers, God is the invisible central fire in the universe from which the Light of the Logos (Christ or the celestial Adam) emanated in the beginning. Man being a Microcosm, contains in his heart the image of that internal and invisible central fire of *Love*, which sends the light of thought to the brain and illuminates the mind of the seer. We are at present not living in the age of Love, but in the age of Thought (not the age of *Reason*, but the age of *Reasoning* and Speculation), and by the law of heredity, life has become pre-eminently concentrated in the brain; while in a more advanced age, when the principle of universal Love and Benevolence will be generally recognized, life will become more strongly concentrated at the heart. Men will then not only think, but feel and become able to recognize the truth by that power which is known to us in its rudimental state as *Intuition*, but which, if developed, will be far superior to that uncertain feeling called Intuition, and become a Sun within the heart, sending its rays far up into the regions of thought. Then, as their Love for the supreme Good increases, will their knowledge increase, and as their knowledge expands will their Will become powerful and free.

[The physiology of this passage is all erroneous. In the ages of animalism and barbarism the heart is more powerful, like the rest of the muscular system to which it belongs. In a more humane and refined condition the brain is more predominant. The female heart is not as well developed as the male. The moral superiority of women is due not to the heart but to the superior region of the brain, to which we owe all elevation of individuals and society.]

It has been said above that Will and Life are identical, and there are sufficient facts to prove that they are one. A man may prolong his life by an effort of will, or he may cease to live if he wills to die. A loss of will-power in a limb is identical with paralysis of the latter. If the will (conscious or unconscious will) ceases to act, man ceases to live. No amount of thought exercised by the brain will raise a limb of a person, unless the person has the will to raise it; no amount of imagination on the part of the brain will execute an act, unless the will guided by the imagination causes the act to be executed. In the blood, — the representative of the animal life-principle (*Kama-rupa*) is the seat of the will, its central office is the heart. There the will or life-power acts consciously or unconsciously, sending its rays to the brain, where they become more refined, and from thence they radiate again back through the organism, causing

the unconscious or conscious processes of imagination and thought. The way in which these processes take place, has been well described in Dr. Buchanan's "Therapeutic Sarcognomy." Love, Will, and Life are ultimately one and the same power; they are like the three sides of a pyramid ending in one point, or like a star emitting a light of three different hues. Without the fire of divine Love at the centre there will be no good and powerful Will, without Will man is a useless being, without virtue and without real life, an empty shell or form kept alive by the play of the elements, ceasing to exist when the form falls to pieces. But he who possesses a strong love for the good, the beautiful, and true, grows strong in Will and strong in Life. His heart sends a pure current of life to the brain, which enables the latter to see and grasp the ideas existing in the Astral light. The purer the will the more pure will be the imagination, and the more will the latter be able to rise to the highest regions of thought, while these exalted thoughts will radiate their light back again to the heart and stimulate the heart as the heart stimulated the brain.

A consideration of the above will go to prove that Love (Will or Life) and Thought (Imagination or Light) are the forces by which the soul forms and regenerates the external body, and that he who obtains mastery over these forces within his own organism will be able to change and remodel his body and to cure it of all ills. The fountain of life is the will, and if the will is good and pure and not poisoned by the imagination, a pure blood and a strong and healthy body will be the result. If the imagination (thought) is pure, it will purify the will and expel from the latter the elements of evil. *The fundamental doctrine of the most rational system of medicine is therefore the purification of the Will and the Imagination*, and every one carries within his own heart the *universal panacea*, which cures all ills, if he only knows how to employ it. The purification and strengthening of the will by acts of love and human kindness and by leading a pure and unselfish life, should be the principal object of all religious and scientific education. The Bible says: "If the salt (the will) of the earth is worthless, wherewith shall it be salted?" If the fountain from which all life springs is poisoned by evil thoughts, how can the soul and body be healthy? The best *blood-purifier* is a pure will, rendered pure by pure and holy thoughts.

This fundamental and self-evident truth is continually overlooked in our present age. The education of the intellect for the purpose of attaining selfish interests is made of paramount interest and the heart is neglected and left to starve.* The life-energy which ought to be employed to educate the heart and to render the will good and pure, is wasted in the top story of the temple of man in idle speculations about external and worthless things, in scientific quarrels and

* There is no higher gift of Divinity than the gift of intelligence, which, if pervaded by the light of Divine love, constitutes the Christ, and those who are thus gifted are indeed the "favorites of God." But if such a people kill the Christ-principle in their hearts, and use their intellectual powers merely for selfish purposes, they will become *accursed*. A system of medicine or theology which is based upon the self-interests of the privileged classes of doctors and priests is a curse to humanity.

dogmatic disputations, which have usually no other object but to tickle personal vanity and to give to ignorance an external coat of learning. Many of our modern scientific authorities resemble ants, which crawl over a leaf which fell from a tree: they know all about the veins and cells of that leaf, but they know nothing whatever of the living tree, which produces such leaves, and moreover flowers and fruits. Likewise the rational medicine based upon reason and understanding, the science springing from a true knowledge of man will forever remain an enigma to the legally-authorized guardians of the health of humanity, as long as they know nothing of man except his external form and refuse to open their eyes and to see the eternal internal power, of which the external form is merely an evanescent image, a transient manifestation.

Hoping that with the appearance of the JOURNAL OF MAN a new era of truly rational medicine will begin in progressive America,
I am yours truly and fraternally,

FRANZ HARTMANN, M. D.

KEMPTEN, BAVARIA, April 7, 1887.

[While reaching my conclusions in a different manner by careful and prolonged experimental investigation, and expressing them differently, I agree with Dr. Hartmann in his most important principle, — the importance of love as the best element of life, in sustaining health and intelligence, and the necessity of its culture in education, which has been so long neglected, and which I have endeavored to enforce in the "New Education." The structure and functions of the brain demonstrate that its love region is the chief support of its life, that it supports both will and intelligence, and that it not only sustains the highest health of him in whom it is developed and exercised, but ministers also to the health of all whom he meets, and is the great healing power in those whose presence or touch relieves the sick. The existence of this beneficent power in the human constitution, more restorative and pleasant than all medicines when present in sufficient fulness, is rapidly becoming known throughout our country, and is made intelligible as to its origin, nature and application by Sarcognomy, as I am teaching in the College of Therapeutics. Medical colleges, in their ignorance and jealousy, unwisely exclude and war against this nobler and more ethical method of healing, thus compelling its development and practice as a distinct profession, which is rapidly undermining their influence and diminishing their patronage by showing that, in many cases where drug remedies have totally failed as applied by colleges, the psycho-dynamic faculty of man may accomplish wonders.]

Miscellaneous Intelligence.

RELIGION AND SCIENCE are exceedingly harmonious in assisting each other, but theologians and scientists are exceedingly discordant. Who is in fault? It is the fault of both. Both are bigoted and narrow-minded. Neither can see the truths that belong to the other party; theologians dislike science, not being able to see that science is a grander and more unquestionable revelation than any they have derived from tradition, and scientists deride religion and theology, not being able in their narrowness to recognize the higher forms of science in the great spiritual truths which have been apparent to all races from the most ancient limits of history. Of the scientific class the majority are averse to the religion of the times, partly from their own sceptical nature, and partly because religion has been presented in the repulsive forms of an absurd theology.

Prof. E. S. Morse, the president of the American Association, is a very sceptical agnostic.

Proud Huxley's the Prince of Agnostics, you see,
And Huxley and I do sweetly agree.

At the late meeting of the Association, August 10, at Columbia College, New York, Prof. Morse made an address in which he is reported as saying that "Dr. Darwin's theory was accepted by science, although ecclesiastical bodies now and then rose up to protest against it. He asserted that the missing links for which there was such a clamor were being supplied with such rapidity that even the zoölogist had to work to keep up with his science. It was a singular fact that no sooner did some one raise an objection to the theories of derivative science, than some discovery was made which swept down the barrier. It was safe enough for an intelligent man, no matter what he knew of science, to accept as true what science put forth, and to set down as false whatever the church offered in opposition. Every theory and declaration of science had been opposed by the church. The penalty of original sin, according to a scientific writer, was the penalty of man being raised to an upright position. [Laughter.] Cannot it be proved without question that the illiteracy of Spain was the result of centuries of religious oppression and of the inquisition?"

One of the scientists told a *World* reporter (says the *Truth Seeker*) that at last year's convention in Buffalo, Prof. Morse made an address that was so full of infidelity that the Catholic diocesan authorities there forbade the clergy from attending the meetings.

However, the Association has a small orthodox element in it, and on Sunday about one-eighth of the members held a prayer-meeting at Columbia College, at which allusions were made to the ungodly character of the majority of their associates, which the said associates on Monday regarded as a very objectionable proceeding.

In the contests between scientists and theologians it has long been apparent that the theologians are steadily receding. The time was, two or three hundred years ago, when fearless scientists were im-

prisoned or burned by theologians. Now, the scientists who lead the age treat theology with contempt and the press sustains them. Meanwhile, scientific scepticism is invading the pulpit, and all that distinguishes the Bible from any treatise on moral philosophy is gradually being surrendered by leading theologians; they are losing religion as well as theology.

GOOD PSYCHOLOGY. — Prof. Wm. James, of the chair of Philosophy in Harvard College, and apparently the most philosophic gentleman in that conservative institution, has published in the *Popular Science Monthly* an essay on *Human Instincts*, characterized by a vigorous common sense and close observation. When he asserts (contrary to the old metaphysics) the existence of such instincts as fear, acquisitiveness, constructiveness, play (or, properly, playfulness), curiosity, sociability, shyness, secretiveness, cleanliness, modesty, shame, love, coyness or personal isolation, jealousy, parental love, etc., he shows the spirit of science. But is it not self-evident, Mr. James, to a man of your fine intelligence, that all strong impulses (or instincts, as you call them) must have a special nervous apparatus in the psychic region of the brain; and that loving, blushing, stealing, and fighting cannot be functions of the same organs concerned in perceiving color, or comprehending music? If I have traced these instincts to the special convolutions in which they reside, and given innumerable demonstrations of their locality, even in Boston, and before critical observers, why have you not interested yourself in the question of the cerebral localities and the complete demonstration of all the instincts by that method?

I have even found an instinct of the *love of truth* among the higher sentiments, which, to a few rare individuals, is the predominant impulse of their lives, though, alas, in college professors, as well as in other classes generally, it is "inhibited" by a great variety of opposing instincts, interests, and social influences. Nowhere is it more completely "inhibited" than in Boston and Cambridge, as I have been informed by the most intelligent old citizens.

THE FAR-AWAY BATTLE. — In the quiet home the sounds of the far-away strife are not heard. The war of the cannon is determining the destiny of empires, but it is unheard in the cottage. The myriad sounds of commerce in the city do not disturb the quiet of that home. Its quiet life attracts no attention. But there is something in that home more important than war or commerce or kingcraft — something that concerns human welfare more profoundly. In that quiet home, a human life is developing; a human soul preparing for its life work — a work that will change the destiny of coming generations. In many quiet homes such a work is in progress, determining a nation's future.

All important movements are quiet and obscure in their origin. As the magnificent forest was slowly and obscurely germinated in darkness, in the seeds from which it sprung, so are the great discoveries in science and philosophy matured in quietness and obscurity. The thinker hears afar the sound of strife and the agitation of parties

warring for power. He knows the follies and errors that agitate mankind, but he is withheld from entering the strife, for he has a more important work to accomplish — a work for the future. It is to such work that the JOURNAL OF MAN is devoted; laying the foundation of that philosophy in which future thinkers shall find the principles of social reorganization. It does not join in the strife of contending parties, nor does it recognize any existing party as entirely free from error. It gives its care to new and growing truths, knowing that, as Carlyle says, "The weak thing weaker than a child becomes strong one day if it be a true thing."

HOW NOT TO DO IT.—The Seybert commission having made a splendid failure to find interesting and valuable facts where other investigators have succeeded, their blundering ignorance is now assisted by newspaper mendacity. The *New York Times*, of Aug. 22, concludes an extremely stupid article on this subject, by the following paragraph, which, if the writer gave any indications of intelligence, would be set down as a pure specimen of mendacity, but is more probably a specimen of indolent ignorance:

"If Spiritualists could furnish one clearly-proved case of a spirit from the other world, seen and tested by those now living on the earth, there would be some sense and reason in their claims to be heard; but until they do, the great mass of intelligent people will refuse to listen, and rightly, too."

There must be an immense mass of the same kind of lazy ignorance in the community, when such stuff is tolerated in a newspaper. The contents of daily newspapers show that they expect more patronage from the debased and ignorant classes than from the intelligent and honorable.

ROBBERY OF PUBLIC LANDS.—The report of Surveyor General Geo. W. Julian, of Colorado, shows that of the patented and unpatented lands referred to, aggregating 8,694,965 acres, it will be safe to estimate that at least one-half have been illegally devoted to private uses under invalid grants, or unauthorized surveys.

He thinks it would not be extravagance to say that these land claimants, with their enormous interests, have exercised a shaping influence upon Congress. Congress has approved 47 out of 49 of these claims. In this connection the report calls attention to the action of Congress in 1860, and the Interior Department in 1879 in the famous Maxwell land grant case, which he characterizes as a wanton and shameful surrender to the rapacity of monopolists of 1,662,764 acres of the public domain, on which hundreds of poor men had settled in good faith and made valuable improvements. It has been as calamitous to New Mexico, says the Surveyor General, as it is humiliating to the United States. The report says:

"During the last Congress several members of both Houses, including the delegate from this Territory, reported bills for the confirmation of the Socorro grant, which is one of the most shocking of the many attempts yet made to plunder the public domain. I do not say that the men who introduced these bills intended to make them-

selves parties to any scheme of robbery, but their action shows that the hidden hand of roguery is still feeling its way in Congress for a friendly go-between."

As a remedy for this condition of affairs, Mr. Julian recommends resurveys of all grants about which there is any doubt, and the entering of suits to set aside patents obtained by fraud.

LAND REFORM IN ENGLAND.—One hundred and twenty-four members of the English Parliament are in favor of the following land scheme propounded by Charles Bradlaugh :

"Ownership of land should carry with it the duty of cultivation.

"Where land capable of cultivation with profit, and not devoted to some purpose of public utility or enjoyment, is held in a waste or uncultivated state, the local authorities ought to have the power to compulsorily acquire such land.

"The compensation is to be only the 'payment to the owner for a limited term of an annual sum not exceeding the then average net annual produce of the said lands.'

"The local authorities are to let the lands thus acquired to tenant cultivators.

"The conditions of tenure are to be such 'as shall afford reasonable encouragement, opportunities, facilities, and security for the due cultivation and development of the said land.' "

LIFE IN EUROPE.—Senator Frye, of Maine, having returned from Europe, spoke thus to a reporter, at Lewiston :

"We have taken a tour of the continent and of Great Britain, and although we have seen many places, we have seen no place like home—no place in all respects equal to America. You will find in the Old World much that is admirable, but what impressed me most painfully was the poverty of the masses of the people. Why, the people in Europe live on the poorest food, and mighty little of it. I found that laborers in Glasgow work for 2s. 6d. a day—sixty-two cents. I was charmed with Edinburgh, but when I saw women drunk and fighting in her beautiful streets, the modern Athens lost her charms. I cannot convey to you the picture of the degradation and want throughout Great Britain, caused by drink. I come back a stouter cold-water man than when I went away. The drink evil is a horror. Speaking of wages, I found girls in factories in Venice working with great skill for from five to twelve cents a day, the most experienced getting twelve cents a day, out of which they have to live, but how they live is a wonder. Their chief diet is macaroni. Farm hands all over Europe—women—earn twenty cents a day. Women do most of the field work. I saw no improved machinery on the farms of the continent. I have seen twenty women in one field at work—not a man in sight. The plain people see no meat to eat once a week on the continent. The condition of American wage-earners is incomparably better than that of working people in Europe. It's the difference between comfort and competence, and discomfort and insufficient food and clothing.

“Perhaps the most contemptible people one meets abroad are the Anglicized Americans—the man who apes, both in manners and language, what he regards as the English aristocracy, affects to believe everything in England perfect, and seems to be ashamed to institute any favorable comparison between his country and that.”

EDUCATION IN FRANCE.—The Academy of Medicine has passed a resolution demanding of the government changes in the hours of study for children, larger play grounds, removal of schools to the country, and daily teaching of gymnastics. These suggestions are urgently needed in France, where children are subjected to a far more rigid and enfeebling method than in America. The power of the church over education is destroyed in France, and religious instruction is now prohibited.

CANADA AND THE UNION.—Rev. W. H. Murray reports a strong feeling in Canada for annexation. He says:

“A gentleman of great influence in this city, and of established loyalty to the land of his birth, described the position here very distinctly in the following words: ‘I wish I could make money and remain an Englishman, but I can’t, and hence I propose to become an American, for I cannot impoverish myself and my family for a sentiment, however honorable.’

“In the many conversations I have heard on the part of many people of all classes touching commercial union, it has, in every case, been assumed that it was only a prelude to political union also. Many have insisted, as they talked, that the two countries should come together, and at once; that the feeling of the country was fast ripening for it, and that what it lacked in education in this matter would soon be learned. This has surprised me; for it was not so a few years ago.”

WOMAN IN THE MOON.—The discovery of a woman in the moon is announced by W. H. Burr, in a letter to the *New York Sun*. It was made more than a year ago by Dr. James H. Thompson, a retired physician of Washington. It is a profile occupying the west half of the moon, the dark spot above answering to the banged hair. She faces a little upward, and has a neck big enough to require a collar of the size that Mr. Cleveland wears. And yet she is good-looking. The profile may be seen through an opera-glass. — *Truth Seeker*.

EMANCIPATION FROM PETTICOATS. — “That distinguished Parisienne, Mme. de Valsayre, has been petitioning the French legislature in favor of the emancipation of women from petticoats. Her case is that petticoats are very dangerous, leading to innumerable fatal accidents, and that trousers are just as decent, more healthy and far less expensive. ‘All this is very true,’ says Labouchere, in the *World*, ‘though I do not suppose that if the French women were as free as our own countrywomen are to dress as they like, they would make much use of their liberty. Trousers do not afford

the same scope for decoration as petticoats. They cannot be trimmed to any considerable extent, and the effect of an improver or bustle worn under them would be absurd. I have always wondered, however, that serious ladies in this country do not set more store by this branch of progress. If I were a woman I would much rather have a pair of trousers than a vote or even a university degree.' ”

WOMEN'S RIGHTS IN THE STREETS. — The lawless freedom with which men approach or assail women in some American cities, while women on the other hand are subjected to the meddlesome and domineering interference of policemen, lends some interest to the case of Miss Cass in London, one of the victims of police brutality, which has excited an inquiry and comment in Parliament, and is likely to result in the punishment of the policeman. The *New York Sun* says :

“The case of Miss Cass, who was arrested in Regent Street as a disreputable character, has started in the *Pall Mall Gazette* a discussion of the annoyances to which decent women are subjected in the streets of London. It will be remembered that she was a respectable girl recently arrived in London, where she had obtained employment in a milliner's shop, and that while waiting in Regent Street early in the evening she was arrested by a policeman, who insisted in regarding her as a professional street-walker, as which, also, she was held by a magistrate, who refused to listen to her denials and explanations.

“Many women have accordingly written to the *Pall Mall Gazette* to ask why, if a woman is liable to arrest on the mere suspicion of having addressed a man, men are allowed to annoy and insult women in the London streets with perfect impunity. The testimony of them all is that, even in the daytime, a lady with any claims to good looks, and who walks alone, is always liable to such treatment, no matter how modest her apparel and reserved her demeanor. It is not merely of insolent and persistent staring that they complain, for they have grown to expect that as a matter of course; but they are actually spoken to by men who are strangers to them, in the most insinuating and offensively flattering terms. These men are commonly described as ‘gentlemen’ in appearance; ‘a tall, distinguished, military-looking man;’ ‘a youthful diplomat;’ ‘a government official, a man holding a lucrative appointment,’ and the like. They are not roughs; from them ladies have nothing of the sort to fear; but men who think to have the greater success and to enjoy the complete immunity because they wear the garb of gentlemen.

“Rev. Mr. Haweis writes that ‘you might easily fill the *Pall Mall Gazette* with nothing else for months, for we have come to such a pass as this, that a young girl cannot stand aside at a railway station while papa takes tickets, nor a girl lead her blind relative through the streets, nor can a married woman go twenty paces in a London thoroughfare without the risk of insult or even assault.’ ”

These evils are a relic of the old ideas of woman's inferiority, and their only sure remedy is the destruction of that inferiority by the

industrial and professional education, which will make the woman the par of her brother, and enable her to maintain her equal rights everywhere.

A WOMAN'S TRIUMPH IN PARIS. — The public examination of Miss Bradley at the Ecole de Medicine in Paris is thus described :

When Miss Bradley stepped into the arena, clad in the traditional garb, the general comment of the audience was :

“How like *Portia* in the trial scene of the ‘Merchant of Venice.’”

It was known to Miss Bradley's college mates and other friends that her thesis would be on “Iodism,” and that she had taken a year to write an elaborate book on the subject, which will soon be republished in England from the original French. For an hour and a half she was questioned with great shrewdness and ability by four of the leading professors of the Ecole de Medicine,—Drs. Fournier, Gautier, Porchet, and Robin. Each of these gentlemen had previously received a copy of Miss Bradley's bold book, and they had brought their copies to the examining room, with multitudinous interrogation marks on the margins, showing that the new treatise had not only been very carefully read, but had excited much curiosity and attention. Miss Bradley had the great advantage of an unhackneyed theme, which she skilfully illustrated by a numerous array of unfamiliar facts.

Her triumph was of a very peculiar character. Her four examiners said to her, with admiring frankness : “You have been working a new field ; we cannot agree with many of your conclusions ; further investigation may lead either yourself or us to different views ; but, meanwhile, you have presented to the college a thesis which does you uncommon honor, and for which we unanimously award you the maximum mark of merit.”

After the announcement of the award, Miss Bradley was entertained at dinner by Miss Augusta Klumpke, the first female physician who has ever been admitted to practice in the hospitals of Paris. Both these ladies are Americans — Miss Klumpke from San Francisco, and Miss Bradley from New York.

A WOMAN'S BIBLE.— We have not reached the end of revision. A woman's translation of the Bible is expected next. Mrs. Elizabeth Cady Stanton is the chairman of the American committee having this matter in charge, and a woman's Bible and commentary are to be expected in due time.

WORK FOR WOMEN.— Miss Katie Young, of Ironton, Mo., writes *The Voice* a letter upon the advantages of plating, as a new and pleasant field of work for women. A relative made her a plating-machine at a cost of \$4 ; she readily obtained orders for work from everybody in the neighborhood ; the outlay for chemicals, etc., proved slight ; and in 22 days she netted \$95.45. Her brother, working 24 days, cleared \$90.50. Miss Young states that she is making a collection of curiosities, and that to any lady sending her a sea-shell, fancy stone, piece of rock, ore or crystal, an old coin, or

curious specimen of any description, she will be glad to mail complete directions for making a machine similar to hers, that will do gold, silver and nickel-plating.

F. Henry Greer writes: "Two young gentlewomen are studying electrical engineering, which profession has not yet been overcrowded. Great fortunes have been made in its pursuit. If any readers of your valuable journal are interested, I will freely give them any information in my power."

MRS. STANTON ON THE JUBILEE.—"If mine has been the one discordant note in the grand jubilee chorus to the Queen, it is because behind all the busy preparations for the most brilliant pageant the world has ever witnessed, of gilded royalty and nobility, my eyes beheld the dark shadows on the background of homeless, starving men, women and children, into whose desolate lives would never come one touch of light or love. There is something to me unspeakably sad in the eager, gazing multitudes that crowd the streets on these grand gala days. There is ever a sphinx-like questioning look in their upturned faces that seems to say, 'Ah! must the many ever suffer that the few may shine?' As the sun went down on that 21st of June, what a contrast in the close of the day's festivities between the children of luxury and want.

"Who that can share in imagination one hour the miseries of England's impoverished people, can rejoice in a reign of fifty years that has cost the nation 22,000,000 of pounds sterling in extra allowances to the Queen and her children, in addition to the legitimate cost of the royal household and the hereditary property rights of the throne?" Nevertheless the Jubilee was a fine exhibition, and the *London Baptist* says that \$4,000 was paid for the use of the windows of one house to see the Jubilee.

ELECTRICITY seems destined to be the motor power for street cars. In Montgomery, Alabama, the mule has already been superseded, and there are fifteen miles of street railways operated by the electric motor. Some satisfactory experiments have been made on the Cambridge Street railway. Edison's latest discoveries in the conversion of heat into electricity are expected to produce important results, dispensing with the intermediate use of steam, and ultimately getting the power from the sun's rays.

PROGRESS OF THE TELEGRAPH. — The *London Times* thus summarizes some of the statements made by Mr. Raikes, the postmaster-general, in his speech delivered at the telegraph jubilee the other day :

At first a machine required five wires before it could dispatch a message. Now on one single wire seven or eight messages can be sent simultaneously. At first the rate of sending did not amount to more than four or five words a minute. Now on the latest machine no less than 462 words a minute can be dispatched. The number of messages has increased by steady steps, until now, under the new tariff and with the facilities that have been so widely extended since

the telegraphs came into the hands of the government, the number is truly portentous. Those sent during the past year amounted to close upon a million a week — fifty-one and one-half millions in all. Letters have grown from 80,000,000 in the year of the Queen's accession to more than 1,400,000,000. According to Mr. Pender, there are some 115,000 miles of cables lying at the bottom of the sea. The progress in this department has been constant. The latest scheme, as the new colonial blue-books show, is for laying a cable under the Pacific Ocean, from Vancouver to New Zealand. Surely there is no task from which modern science will recoil.

THE MYSTERY OF THE AGES. — A work recently published at London by the Countess of Caithness is a work of ability and learning, devoted especially to a philosophy which is thus defined :

“Theosophy is the essence of all doctrines, the inner truth of all religions . . . God is Spirit, and Spirit is One, Infinite, and Eternal, whether it speak through the life of Buddha or Jesus, Zoroaster or Mahommed. . . . The ideal of the Theosophist is the at-one-ment of his own spirit with that of the Infinite. This is the essential teaching of all religions, and to obtain this union you must believe in and obey the voice of your own higher conscience ; for the true Christ is the Divine Spirit within you, and thus, God manifest in humanity.”

PROGRESS OF THE MARVELLOUS. — Mrs. Herbert, of St. Joseph's Hospital, Joliet, Illinois, as reported Aug. 16, had slept 219 days, sitting in an easy chair, in a cataleptic state. She rarely moves a muscle, and if her arm is lifted and not replaced it remains as it was left. Her hands are cold, and her face very pallid. The food given her daily, it is said, would only sustain life in a bird, and the doctors are expecting her death.

Mr. C. J. Helleberg, of Cincinnati, says that a lady of his family has become developed as a medium, and many messages have been written through her. Among others, a message from Charles XII. of Sweden declared that “Sweden will be a republic sooner than any other power in Europe,” and the elections will be easily and honestly managed.

A GRAND AEROLITE. — The *Galt Gazette* (California) describes the fall of a meteor in that vicinity, witnessed by Dr. Goodspeed, which fell in a slough and so heated the water as to kill the catfish that inhabited it. It lies in the pond, and looks as if a hundred feet wide. A much more marvellous story has been published of an engraved meteoric stone falling in an obscure portion of Georgia near Clayton Court-house, which is a hoax, and has been so pronounced by the postmaster at Clayton.

Whether the California story is true I have not ascertained, but the fall of a great meteor in this region has developed a grand meteoric capacity for lying. The despatch first published by the *Boston Herald* described the stone as falling near McAdam Junction, not far from Bangor, Maine, making the crockery rattle at the Junction, and plunging into the earth all but about ten feet of the

stone, which was so hot that no one could come within fifty yards of it. It has not been found at all, for it dropped into the Bay of Fundy; but it illuminated the whole country for a vast distance, and looked as large as the moon. It had a long trailing violet light behind it as it fell. Our meteoric showers generally occur in August, this was on the 15th of September.

THE BOY PIANIST. — Joseph Hoffmann is considered in London the greatest young pianist since the days of Mozart. He is coming to America. He is from Poland.

CENTENARIANS. — The *Rabbi Hirsch*, born in Poland, died a few weeks ago in Brooklyn, aged 109. He saw Napoleon on his march to Moscow. Mrs. Paradis of North Grosvenordale, Conn., died Aug. 26, aged 120. The *Boston Globe* in making a record of old people in Maine, has mentioned Miss Betsey Sargent, of Canterbury, aged 100; Mrs. Ellen Scott, Portsmouth, 100; Mrs. Mary Mann, Oxford, 101; Mrs. Jane Wilson, Edgecomb, 102; John Chandler, Concord, 102; Mrs. Nancy Chase, Edgerly, 103; Perault Pickard, Colchester, 107; Robert Peters, Berwick, 107; George McQueen, Portland, 109; Giles Bronson, Castleton, 115; Mrs. Mary Ludkends, Portland, 117.

Samuel Zielinski, a Pole, who came to the United States after he was 100 years old, is now living a mile from Dubois, Illinois, with his descendants, at the age of 120.

EDUCATED MONKEYS. — The story comes from Brazil, by way of Panama, that on a hemp farm seven large monkeys have been taught to work as laborers, and that they work faster and eat less than negroes. If they can pull hemp, why not do other work? If this report is confirmed it may be of some importance.

A correspondent of the *New York Times* says that monkeys from Cape Town, Africa, have been introduced successfully into the hemp fields of Kentucky. One gentleman employs twelve near Shelbyville, Perkins & Chirsman have eleven, Smith & Murphy twenty-six, and J. B. Park, near Kingston, who introduced monkey labor, employs seventeen. The monkeys cost about \$60 each, they are docile, easily taught, and cost about one fourth of human labor.

CAUSES OF IDIOCY. — Dr. T. Langdon Down, inquiring into the causes of idiocy, has found that intemperance of parents is one of the most considerable factors in producing the affection. His view is confirmed by some French and German investigators, one of whom, Dr. Delasiauve, has said that in the village of Careme, whose riches were in its vineyards, ten years' comparative sobriety, enforced by vine-disease, had a sensible effect in diminishing the cases of idiocy. Nervous constitution and consumption exercise important influence. Of the professions, lawyers furnish the smallest proportion of idiots, while they are credited with the procreation of a relatively very large number of men of eminence. With the clergy, these proportions are more than reversed. The influence of consanguineous marriage, *per se*, is insignificant, if it exists. — *Pop. Science Monthly*.

A POWERFUL TEMPERANCE ARGUMENT.—A most powerful argument for temperance is furnished by the records of the British army in India for 1886, showing the comparative amount of crime, disease, and death among 12,807 soldiers, of whom 3,278 were temperate, and 8,828 were drinking men. The number of cases of crime among the abstainers was 172, among the drinkers 3,988, a difference of one to twenty-three in number, or more than ten to one in percentage. The temperate had but 4.32 per cent of crime, the drinkers 45.17 per cent. The percentage of sickness and death was more than twice as great among the drinkers. Liquor, therefore, *more than doubled* the proportion of disease and mortality, and increased the *criminality more than tenfold*. Of the numbers tried by court martial there were 120 times as many proportionally among the drinkers as among the temperate. The destructive effects of drink are far greater in hot climates, and perceptibly greater in hot weather.

The Southern States of the Union are in advance of the Northern on the temperance question. The legislature of Georgia has passed a bill by a large majority which taxes wine rooms in prohibition counties \$10,000. At present this covers nearly all the State.

The forty-fifth annual report of the Registrar General of England shows that estimating the average mortality of males in England at 1,000, that of brewers is 1,361, of innkeepers and publicans 1,521. Scotch reports show the mortality of males engaged in the liquor business to be 68 per cent. above the actuaries table for healthy males, and 49 per cent. over the English life table.

SLOW PROGRESS.—It was a long time before lobelia was recognized by the profession — before anything good was found to belong to it. Now one of our leading professors thinks lobelina will become the most valuable of our cardiac sedatives — regulator of the heart's action. I wrote up the value of lobelia in surgery, obstetrics and practice over thirty years ago; also the valuable properties of hydrastis can., both of which were almost unnoticed then and since by regular practitioners. But now Prof. Bartholow has discovered their great merits and written the latter up especially, and what I and Prof. Dodd, (V. S.,) wrote a third of a century ago will be credited to others. Well, who cares? The tincture of calendule flavas I have tried to force upon the profession for forty years as a dressing for wounds, but it will require some one higher in the profession to give it a hurrah, boys! — *Med. Summary.*

COMMUNITY DOCTORS.—It is manifestly the interest of society that the doctor should be engaged and paid by the year, so that his interest would be to keep the people well instead of sick. Moreover, it would be more economical, as a doctor, secure of steady support, would not be inclined to make heavy charges, and the patient would not find a fit of illness making a dangerous inroad on his finances, so as to double his misfortune. The scheme has been advocated in the newspapers.

THE SELFISH SYSTEM OF SOCIETY.—The system of antagonism and competition results in a universal system of plunder by exorbitant charges, and each man protects himself by overcharging in return. Plunder by overcharging is so much the custom that no one objects to it. The *Boston Herald* says: "There is a baker in New York, who sells large loaves of bread of the finest quality for five cents a loaf. The same-sized loaf sells for ten cents in Boston." In like manner, Americans generally pay ten cents for a loaf about half as large as that sold for ten cents, in London; yet the London baker has to buy the same flour after its cost is enhanced by an ocean voyage. This is the custom of society; the glass of lemonade, costing perhaps two cents, is sold at all prices, from five or ten cents up to twenty-five.

The correspondent of a Denver paper says that lumber costing forty-five cents a hundred feet, is sold at \$2.25. These are samples of the financial disorder of life in all departments.

EDUCATED BEETLES.—Bridgeport, Conn., Aug. 24. Miss Emily Nelson, of this city, has received a present from Merida, Yucatan, in the shape of an educated jewelled bug. It has a harness of gold and is jewelled with precious stones.

The custom is said to have originated among the Spanish nobility several centuries ago, when the first bug was educated and worn by a princess. The bug became greatly attached to the maiden, and partook of her moods and dispositions. When she was sad or disheartened the bug became sluggish; and when she was joyous and vivacious the bug was likewise lively in its movements. At her death, the bug pined away and died, too.

Miss Nelson is very happy and justly very proud of her present. The insect is about the size of an ordinary black beetle. Around the body is firmly fastened a gold band. A gold strap is riveted to this and passes down the back around and under the body, and is welded upon the under side to the gold belt. Upon the back are tiny jewels set in gold and fastened into the shell. The coloring of the shell is a brilliant Nile green, edged with black. The movement of the bug gives flashes of variegated colors. Upon the under side is fastened a delicate gold chain which in turn is attached to a brooch. It is educated to eat from the lips. It understands various whistles and calls, and appears and disappears at the word of command.—*Globe*.

RUSTLESS IRON is being manufactured in New York by a new process which, it is claimed, converts the surface of the metal into magnetic oxide of iron. This is done by subjecting it successively to the action of highly heated air and carbonic acid gas from coal fires. The process can be applied with most satisfactory results to water-pipes and architectural work.

WEIGHING THE EARTH.—Prof. Proctor proposes to repeat in Florida an experiment to determine the weight of the earth, and mentions the results of the methods heretofore tried. Newton first estimated the weight of the earth to be between five and six times

as great as that of water. Such a weight it would have if it were one half iron and the other half limestone, or half copper and half clay. Evidently the metallic weight preponderates.

Weighing the earth is accomplished by comparing the effect of its attraction with that of much smaller bodies. One method is to compare, by balancing the weight of two balls, one above a globe of lead, as large as practicable, and the other below it, so as to have the attraction of the leaden globe pulling up and counteracting the gravitation to the earth. The effect is very slight and requires delicate apparatus.

By another, but more inaccurate method, the attraction of the earth has been compared with that of a mountain — a very indefinite method indeed. A better method was that of Astronomer Airy and Mr. Dunkin, who went down into the Harton coal pit 1,260 feet to see how much difference that depth would make in the movements of a pendulum. It gained $2\frac{1}{4}$ seconds in 24 hours, and the weight of the earth was inferred to be over $6\frac{1}{2}$ times as great as that of water; but it is manifest that such a method could yield nothing much more accurate than the mountain experiment which indicated a weight $4\frac{3}{4}$ times that of water. The ball experiment, which is the most reliable, indicated $5\frac{1}{2}$ times the weight of water, thus coinciding with Newton's astronomical opinion, which is probably true.

HEAD AND HEART.—The popular use of the terms head and heart to represent thought and emotion, which is contrary to physiology, is analogous to Dr. Hartmann's statement of the oriental doctrine that thought alone belongs to the brain, but life and will to the heart. This ancient *speculation* (not intuition) is easily refuted. If it were true, the will power and powers of life would be proportional to the development of the heart, regardless of the brain, but the reverse is the fact. Great development of heart does not increase either will power, or life, but is injurious to both. The enlarged (hypertrophied) heart is injurious to vital power and will power, and in proportion to its increase, it tends to shorten life by apoplexy or some other form of cerebral disorder. It produces no increase of either life, will, or love. In fact, the stomach is more nearly associated with love than the heart, for men are much more amiable after enjoying a feast, but the heart, which is a part of the muscular system, is at its maximum of action in combat and war.

THE RECTIFICATION OF CEREBRAL SCIENCE, commenced in this number, will be continued in the November number, bringing the science up to its present condition, and showing how, after the rectification is completed, the science attains a grand simplicity, and, instead of being puzzled by cerebral organology, a very brief instruction will enable us to master the subject. In 1836 I instructed Prof. Cubi at New Orleans in the old organology, giving him six lessons in exchange for his instructions in Spanish. Three lessons would give an equal familiarity with the new system, though it is four times as extensive.

Chapter IX.—Rectification of Cerebral Science, Correcting the Organology of Gall and Spurzheim.

Approximate correctness and incompleteness of Gall and Spurzheim — Grand anatomical discoveries of Gall — Reception of his doctrines — His successors — Omission of Pneumatology and Physiology by Gall and Spurzheim — Organs and faculties overlooked — True locations of the faculties they recognized, Amativeness, Philoprogenitiveness, Adhesiveness, Inhabitiveness, Destructiveness, Combaticiveness, Secretiveness, Acquisitiveness, Constructiveness, Cautiousness, Approbateness, Self-Esteem, Firmness, Religion, Benevolence, Hope, Marvellousness, Poetry, Ideality, Imitation, Wit or Mirthfulness, Eventuality, Individuality, Perceptive Organs, Time, Comparative Sagacity, Causality, Tune, Constructiveness, Language — Comments on the Organology of Gall.

THE first question that occurs to the enlightened enquirer, when he learns that the functions of the brain have been positively determined by experiment, is whether the cranioscopy of Gall and Spurzheim was successful in locating the cerebral functions, and how nearly their inferences from development correspond with the revelations of experiment.

It is with great pleasure that I am able to say that the system of Gall and Spurzheim was a wonderful approximation to the truth. Dr. Gall was pre-eminently the scientific pioneer of the nineteenth century. No single individual ever did so much to enlarge the sphere of human knowledge, and to establish the permanent foundations of philosophy. Up to his time, the brain of man was at once the greatest mystery of anatomy and the repository of a greater amount of wisdom and truth than all other realms of science which had previously been explored. But so limited was the knowledge, and so narrow the understanding of the learned, that the grandeur of cerebral science was not even suspected, and, even at the present time, it is so remote from the speculations of the learned that, like a distant star, it has few practical relations to their life; nor will its magnitude be realized until an ample literature shall have made its scientific record.

Into this field of mystery, Dr. Gall advanced with a courage unknown to his predecessors, and his success was equal to his courage. The entire plan and constitution of the brain were revealed by his anatomical genius, and his successors have but carried further and perfected his anatomical system. His anatomical exposition of the brain, addressed to the French Institute in 1808, is one of the great landmarks of the progress of science — the commencement of a new era; and his exposition of its functions was the solution of a problem which had defied the genius and learning of all his predecessors. His discoveries in anatomy were so great that Reil (himself a brain anatomist of the highest rank, whose name is permanently associated with anatomy by the name "Island of Reil," which belongs to the location in which Gall made his first discovery of the

faculty and organ of language), Reil, I say, declared that Dr. Gall had shown him more in his dissections of the brain than he thought it possible for any one man to have discovered in his lifetime; and, in fact, some of the old anatomists, not having been personally instructed by Gall, professed to find it difficult, if not impossible, to unfold the brain after his manner.

These discoveries gave Dr. Gall at once a very eminent rank among the learned, for anatomy being a physical science, there never has been any opposition, jealousy, or scepticism against its cultivation among the educated, nor was there anything marvellous in his revelation of cerebral functions, for he studied only the common familiar faculties of men and animals, and never looked into the mysterious and marvellous powers which a more thorough investigation has revealed.

Indeed, his reception at first was quite triumphant, and it was not until the death of Gall and Spurzheim, leaving no able and competent representative to carry on their labors, that the drift of medical scepticism and ignorance arrested the progress of his doctrines. I say *ignorance*, for the aversion to the doctrines of Gall was due far more to the ignorance of the profession and their entire neglect of the craniological method than to any other causes.

Gall had good reason to be satisfied with his first reception, except as to the hostility of the Austrian government, which suppressed his lectures and compelled him to go abroad, settling finally in Paris, where he again encountered governmental hostility in the unfriendliness of Bonaparte, whose rejection alike of Gall and of Fulton, who wished to introduce steam navigation, demonstrated that great military and political ability may co-exist with great shallowness of mind in reference to all things new, original, and philanthropic. So it has always been, and so it continues.

In his travels in Germany, from 1805 to 1807, accompanied by Dr. Spurzheim, "I experienced everywhere (said Gall) the most flattering reception. Sovereigns, ministers, philosophers, legislators, artists seconded my design on all occasions, augmenting my collection, and furnishing me everywhere with new observations. The circumstances were too favorable to permit me to resist the invitations which came to me from most of the universities." Thirty-four of the leading cities and seats of learning enjoyed the visits of Gall and Spurzheim before they settled in Paris, where, although French jealousy arose against this German invasion, and the influence of Napoleon prevented their cordial reception, they nevertheless commanded and retained the respect of scientists and had many devoted friends, including Broussais and Andral, who then stood at the head of the medical profession, and of Corvisart, Napoleon's physician, who could not overcome his master's prejudice.

In speaking of the great void left by the decease of Gall and Spurzheim, I do not forget that for a few years George Combe, Dr. Elliotson, and Dr. Macartney, of England, and Dr. Caldwell, of America, survived, but these eminent gentlemen were not so identified with the science, or so competent to sustain it as to wear the mantle of its founders. My own labors beginning after the death of

the founders were those of investigation and discovery, and never to any great extent those of propagation. Indeed, for twenty years I entirely abandoned the scientific rostrum, and almost ended my labors, feeling that my duty had been done in the way of development and demonstration. But in accordance with the great law of periodicity, I resumed my labors in 1877-78.

When we look at the doctrines of Gall and Spurzheim in the light of positive science and philosophy, our first observation is that they fell very far short of revealing the entire functions of the brain, and discovering in it all the important spiritual and physical faculties and energies of life. They did not attempt to explore the brain as a physiological organ, and determine how or in what special organs it controls the physiological functions. These may be regarded as one half, though the lower half, of its capacities, out of which arises a vast amount of medical philosophy.

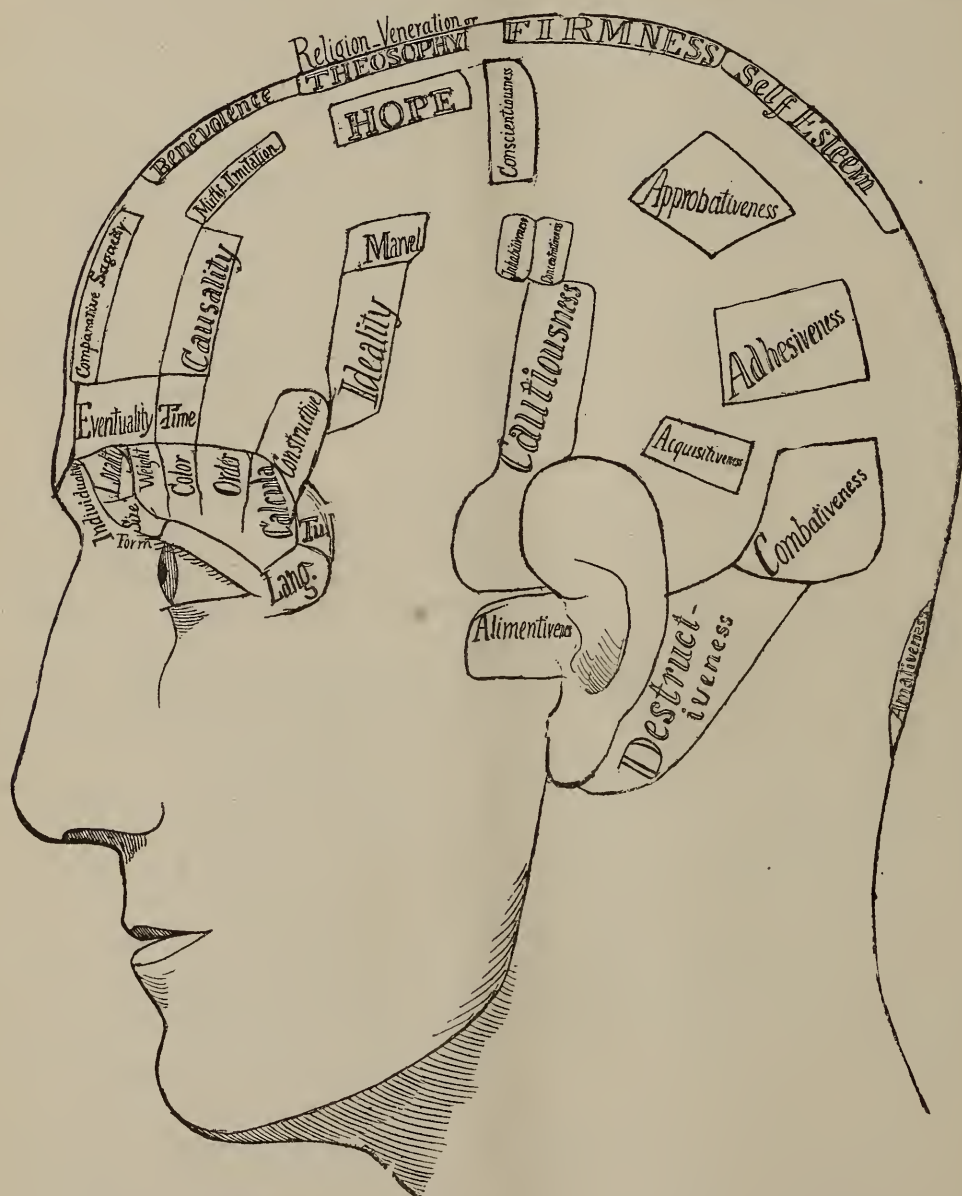
As to the psychic half of the cerebral functions, they omitted entirely that portion which relates to pneumatology. They thought nothing of the soul as an object of science, and made no attempt to trace its connection with the brain, and the vast number of phenomena which lie along the border line between the physical and spiritual, and which are conspicuous in the phenomena of somnambulism, sleep, dreaming, hypnotism, spiritualism, clairvoyance, trance, ecstasy, and religious marvels.

Overlooking these things, they sought the seats of from twenty-seven faculties (as with Gall) to thirty-five (as with Spurzheim), and did not appear to realize how many had been entirely omitted. When all they attempted to locate are located by positive experiment and assigned their proper localities and limits, we find fully one half of the cerebral surface vacant for organs of other functions. Indeed, the first large publication of Gall and Spurzheim, in four volumes folio, with an atlas of 100 plates, begun in 1809 and finished in 1819, did not in the cranial map of organs profess to be a complete development of the functions of the brain. It located organs, but did not determine the functions intermediate between their boundaries. This was the map of Gall. In that of Spurzheim the intermediate spaces were occupied and the entire exterior surface of the brain devoted to organology, yet still the basilar and interior surface of the brain remained unknown to Spurzheim, and the exterior regions which he supposed entirely occupied by his organs were but half occupied by them. Thus when we consider the unexplored basilar and interior regions, and that half of its exterior surface which was erroneously appropriated to the thirty-five organs, as well as the erroneous location of several, we perceive that *more than half* of the organs and functions of the brain remained for investigation.

Turning away from the anatomy to contemplate the psychology, we perceive that *more than half of human nature* had been omitted from the German scheme,—that half of the mental functions which belongs to the organs of the vacant spaces on the corrected map, and in addition to these the higher psychic functions, and the lower physiological functions, neither of which Gall and Spurzheim explored, because they did not attempt to study the brain as a

physiological organ, and they did not bring the soul and the higher functions of the mind within the scope of their science.

Gall was a bold, original naturalist and anatomist but not a psychologist; and the incorrectness of his psychology hindered his investigations, and prevented him from carrying out a proper subdivision of faculties and organs. He says in the last volume: "Each fundamental power, essentially distinct, includes sensation, perception, memory and recollection, judgment and imagination,"—disregarding the truth that these are distinct intellectual powers, belong-



ing to different organs, and therefore bearing no proportion to each other. One may have an immense memory without imagination, or a brilliant imagination without much memory. These, and many other psychological errors, are apparent in the writings of Gall, and still more in those of Spurzheim.

In the drawing herewith presented, the thirty-five organs of Spurzheim are assigned their proper locations and dimensions. The first

organ, AMATIVENESS (made second by Spurzheim), was assumed to occupy the entire cerebellum. It really occupies only its median and superior portion, and a small section of the anterior surface of the spinal cord, adjacent to the encephalon. This error of Gall and Spurzheim did a great deal to discredit their system. It manifested on their part a fallibility of judgment, and a dogmatic adherence to first impressions in the face of evidence to the contrary; for the experiments of Rolando and Flourens demonstrated a connection between the cerebellum and the general vital force and muscular action. The relation may not have been clearly understood, but the facts were decisive, and the researches of Majendie, with the more recent ones of Ferrier, have made more clear the relations of the cerebellum to the muscular system and vital force.

The doctrine of Gall has been abandoned by physiologists because refuted by many facts, the most decisive of which is that the cerebellum of castrated horses is larger than that of stallions, which could not be possible if the cerebellum had only sexual functions. Moreover, the doctrine of Gall was essentially unreasonable in itself. To suppose that so large a portion of the brain which is continually active, being well supplied with blood, could have a function which is but occasionally active, and which, through the greater part of human life, is unnoticed or inactive, is extremely unreasonable; and to suppose that the serious disturbances of animal life and muscular motion, caused by ablations of the cerebellum, were due to the disturbance of an organ having only sexual functions, was thoroughly absurd. The parrot-like repetition of these exploded errors by the followers of the phrenological system contributed to its discredit in the medical profession.

The 2d organ of Gall (3d of Spurzheim), PHILOPROGENITIVENESS, was regarded as one of the best known phrenological organs, but my unprejudiced study of heads soon assured me of its inaccuracy. The organ was small in Spurzheim, who was remarkably fond of children, and I have found it small in ladies who showed no lack of parental love, but generally well developed and active in criminal skulls. One which I obtained in Arkansas, of a man named Richmond, had this region large and active, although he was the one of a group of murderers by whom the children, or, rather, boys, were killed. This region is *extremely defective* in the brains of birds, which are certainly very devoted to their young. The attachment to children belongs really to an interior region of the occiput, where the occipital lobes face the median line. Hence it is that a large occipital development very often coincides with the love of children; but the true position of the organ renders it difficult to determine its development in life.

ADHESIVENESS (3d) is located by Spurzheim farther back and lower than it should be; also, too far back in Gall's map. It belongs to the vacant space in front of Gall's location.

INHABITIVENESS (5th) is an imaginary definition of the function located behind Self-esteem. Equally imaginary is the doctrine of the Edinburgh phrenologists, who call it Concentrativeness. The

observations of Gall led him to regard it as a portion of the organ of Pride, and as giving to animals a love of lofty locations. Gall was nearer right than Spurzheim or Combe. The only function I find in this spot is Self-confidence. The tendencies to a quiet love of home, and the ability to tranquillize and concentrate the mind, are located, virtually, above the ear on the temporal arch, the ridge which separates the lateral from the superior surface of the head.

DESTRUCTIVENESS, the 5th organ of Gall and 1st of Spurzheim, was located much too high and too far forward by Gall. I am surprised at this, since it differs so widely from the indications of comparative anatomy that it is difficult to imagine how Gall was misled. Any one comparing the skull of a dog with that of a sheep may discover the error. He called it Murder, or the wish to destroy. Spurzheim, who does not describe its location, says, "At the beginning Gall placed the seat of this organ too far behind the ear, but a great number of observations convinced us that its seat is immediately above the ear." The truth is that the convolutions which terminate on the temporal bone over the ear are only on the border of Destructiveness, and produce only an irritable and impulsive temper. The true Destructiveness extends fully an inch under the surface of the middle lobe, along the petrous ridge of the temporal bone, and is manifested externally just behind the ear by the prominence of the mastoid process.

COMBATIVENESS (the 6th of Spurzheim, or Courage and Self-defence, the 4th of Gall) is located with tolerable correctness by each and properly described.

SECRETIVENESS, which is but a modification of Cautiousness, occupying its middle region, is much too large on the maps, and on that of Gall it is quite out of place — too far forward and too high up, occupying a region which produces modesty and refinement.

ACQUISITIVENESS (7th of Gall, 8th of Spurzheim) is still farther mislocated on the map of Gall, occupying a region of intellectual, inventive and literary capacity. This is the most *outré* and absurd of all Gall's locations. Placing this selfish and grasping propensity in the front lobe which belongs to intellect, when it really belongs to the selfish, adhesive, and combative elements of the occiput, is an error of so extravagant a character as to show that Gall had no correct psychology in his mind, and no capacity or desire to construct a harmonious system. Spurzheim's location, much farther back, is somewhat less erroneous, but both are thoroughly false, and a few months of my first observations fifty-two years ago satisfied me as to this error. That it should have flourished unchallenged by Phrenologists for eighty years, seems to show that when a dominant idea is once established in the mind, all facts are made to conform to it. It is remarkable, too, that the very great difference between the locations given by Gall and by Spurzheim has not attracted notice. But in fact the map of Gall has never had any popular currency. Spurzheim and Combe have been the accepted authors. The true location of acquisitiveness is anterior to combativeness, and lower than

adhesiveness. Gall was misled by studying the young pickpockets and thieves of Vienna. The organ that he found suits a low cunning and dextrous character when the head lacks elevation.

CONSTRUCTIVENESS, Spurzheim's 9th (Bausinn, or aptitude for mechanical arts, of Gall No. 19), is decidedly mislocated by Spurzheim. Instead of being placed in the purely intellectual region adjacent to calculation, order, and system, it is carried back and down into the region of somnolence and sensitive impressibility. Gall's location is a little worse because lower, being carried out of the intellectual region into the middle lobe according to his published map. It is very easy to detect this error in examining a number of heads, and it was quite apparent to me in my first year's observations. In impressible persons the touch upon this locality produces nothing but a dreamy influence, and a disposition to close the eyes. Carried farther, it produces the mesmeric sleep.

CAUTIOUSNESS (the 10th of both Spurzheim and Gall) was too far back in Spurzheim's map, occupying space that belongs to adhesiveness. It runs downward along the course of the lateral convolutions, and its more timid and gloomy functions are developed near the ear, differing widely from the functions of its upper portion.

APPROBATIVENESS (the 11th of Spurzheim, and 9th of Gall) is located with substantial correctness, covering, however, more functions than that term expresses. Gall's location and definition are also substantially correct.

SELF-ESTEEM (the 12th of Spurzheim, 8th of Gall) is well located and described with approximative correctness.

FIRMNESS, RELIGION (Veneration or Theosophy), and BENEVOLENCE are so well located and described by both Gall and Spurzheim as to need but little comment at present. The four superior organs on the median line, and the organ of CONSCIENTIOUSNESS were more correctly located and described than any other large portion of the brain.

HOPE is not adjacent to Conscientiousness, but parallel to Religion.

MARVELLOUSNESS has a preposterously large space assigned it, being really a small organ at the summit of Ideality, which exercises a more intellectual and less superstitious function than has been given it. Marvellousness, Hope, Conscientiousness, Time, Order, Weight, Size, and Individuality are the eight organs discovered and added by Spurzheim, not having been recognized by Gall. The exterior portion of Spurzheim's Marvellousness occupies the space devoted by Gall to Poetry.

POETRY, recognized by Gall, is brought lower by Spurzheim and called IDEALITY. Both locations are substantially correct. The location of Gall is the seat of Marvellousness, Imagination, and Spirituality; that of Spurzheim is well expressed by the term Ideality, and the description given, but the word Poetry is rather too limited as the definition of Gall's organ. It gives brilliance to prose and to oratory, or even conversation, as well as to poetry.

IMITATION, adjacent to Benevolence, is somewhat better located by Gall than by Spurzheim, who gives it too much breadth anteriorly.

WIT or MIRTHFULNESS is a confused and erroneous statement. The two faculties are distinct, Wit being intellectual and occupying a small space adjacent to Causality or Reason, while Mirthfulness, or the sentiment of the ludicrous, is just above it, and should properly be called Humor. The mirthful or playful faculty is in the posterior region adjacent to Approbativeness, and may be quite conspicuous when there is neither wit nor humor in the mirth. Imitation, Mirth or Humor, and Wit follow each other in a line. The so-called organ of Wit (Gall) or Mirthfulness (Spurzheim) is the seat of the most profound reasoning faculty, while the CAUSALITY of Spurzheim, the METAPHYSICAL DEPTH of thought of Gall, though it gives a clear analytical intelligence has really less profundity and ability in reasoning than the organ which they have misnamed Wit and Mirthfulness, which is pre-eminently the organ of profound reasoning.

EVENTUALITY and INDIVIDUALITY are confounded as one organ by Gall, calling it Educability, or Memory of Things, but rightly separated by Spurzheim, as the observation and memory of events are distinct from the observation of things. Though I do not use the word Individuality, it is not an objectionable expression, as it suggests the fine perceptive power of its location. Both Gall and Spurzheim had a practically good idea of the region of Eventuality, which Gall first called the memory of things. Spurzheim's description is good; but when the organ is analyzed, it yields consciousness and observation on the median line, memory more exterior, extending to Time.

PERCEPTIVE ORGANS.—The most marvellous feature of the old phrenological system, is the accuracy with which the smallest organs of the brain have been discovered, located, and described. The organs of Form, Size, Weight, Color, Order, and Number, or Calculation, were so accurately located and described by Spurzheim, that little remains to be said about them. Gall discovered only Form, Color, and Number, and the latter he located in the position which belongs to Order. These organs were but little developed in Gall, whose great success was due to his philosophic originality and independence. He was not a close observer, and there was a sternness in his nature which prevented him from accepting readily the suggestions of Spurzheim, who with less boldness of character and greater accuracy of perception, was better fitted for minute observation and anatomical analysis. His own cranium has been preserved, in which I found these perceptive organs distinctly marked by their digital impressions on the superorbital plate over the eye. It is a remarkable fact that the intellectual faculties have been most easily understood and located, while their antagonists in the occipital region have proved the greatest puzzle in psychic and cerebral investigations. Gall failed, and left a vacant space in the occiput. Spurzheim failed, but covered the ground incorrectly, and it was many years after I discovered cerebral impressibility before I attained a satisfactory view of the psychology of this region. The location and definition of LOCALITY are substantially correct.

The organ of TIME, another of Spurzheim's discoveries, was very correctly located and defined by him. It lies just above the organ of Color.

COMPARATIVE SAGACITY, or Perspicacity, as Gall called it, was a better term than Comparison, which was introduced by Spurzheim. Direct perception of truth is its leading character. Illustration by comparison belongs to the breadth of the forehead, to the Ideal and Inventive region, and is the characteristic of poetry. Spurzheim's description, however, is substantially correct. It qualifies for clear statement, but not for comprehensive or ingenious reasoning. The portion on the median line has still more penetration, in consequence of which it perceives the nature and tendencies of everything, and is enabled to exercise foresight. Still farther in on the median line are located the powers which are more intuitive, and transcending ordinary foresight are entitled to be called prophecy.

The CAUSALITY of Spurzheim, or Metaphysical Depth of thought of Gall, was defined with approximate correctness. The immediate perception of causation lies just above the organ of Time, and the special organ of Reason extends therefrom upwards. If the reflective organs of one side of the forehead are divided into an interior and exterior group by a vertical line from the pupil of the eye, the interior group would represent a comprehensive understanding possessing sagacity and judgment, while the exterior would represent profound ingenious thought and originality, a capacity for discovering truth by reason and meditation, by analysis and synthesis, while the interior would discover it only by direct perception. In the exterior group would be included the misnamed organ of Wit or Mirthfulness, which is really a source of philosophy and originality.

TUNE and CONSTRUCTIVENESS have really reversed their positions in the maps of Spurzheim and Gall. The inventive faculty of musical composers was what Gall discovered as Music. The sense of Melody and Tune lies behind the brow in connection with the *sense of hearing*, at the anterior portion of Sensibility, which forty years after my discovery is beginning to be recognized in consequence of the experiments of Ferrier on animals. The organ of hearing which he demonstrated in the monkey, occupies the same position in the superior temporal convolution, behind the eye, which I have given it in man, which brings it into close connection with the organs of Language and Tune. Its close connection with the region of impressibility called Somnolence explains its supreme control over our emotions.

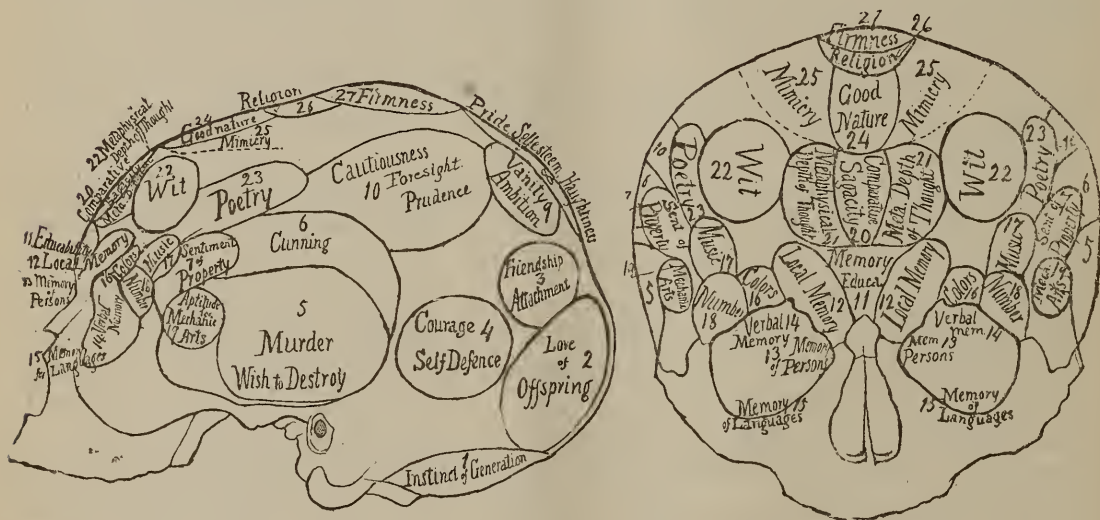
The organ of LANGUAGE, the first discovery of Gall, has been the first to receive its demonstration from pathology and vivisection. But the pioneer teacher to whom contemporaries are unjust has to wait very long for an honorable recognition. The existence of an organ of Language at the junction of the front and middle lobes, at the back of the eye-sockets, has become established in our physiology from the developments of disease and autopsies, without mentioning in connection that it was the discovery of Gall. Perhaps

the authors of the text-books may not even know the location of Gall's discovery in the brain, and think only of the external sign, the prominence of the eyes, produced by the convolution at the back of their orbits.

Dr. Spurzheim simply located the external sign of the prominence of the organ at the eye, while Gall recognized the talent for languages as lying further back than that for verbal memory, and consequently being manifested lower at the eye. Nevertheless Gall made a correct observation, as he noticed that a full development was indicated when the temples were broad behind the eye. The true location of the organ externally is just behind the outer angle of the eye, a position central to Gall's observations, and corresponding in the brain to that junction of the front and middle lobes in which the organ has been demonstrated by pathology, though not so accurately defined as in my experiments.

Perhaps in twenty or thirty years more my demonstrations having been brought before the public may attract the attention of the laborious vivisectioners in Europe, who have done so much to verify them, and who will find that their labors do not refute but do confirm what I have discovered by methods so much simpler, easier and more pleasant.

In the second volume I propose to show in detail how much the pathologists and vivisectioners have done to illustrate and corroborate the new Anthropology.



ORGANOLOGY OF GALL, 1809.

- | | |
|--|--|
| 1. Instinct of Generation. | 16. Colors. |
| 2. Love of Offspring. | 17. Music. |
| 3. Friendship, Attachment. | 18. Number. |
| 4. Courage, Self-Defence. | 19. Aptitude for Mechanical Arts. |
| 5. Murder, Wish to Destroy. | 20. Comparative Sagacity, Aptitude for Drawing Comparisons. |
| 6. Cunning. | 21. Metaphysical Depth of Thought, Aptitude for Drawing Conclusions. |
| 7. Sentiment of Property. | 22. Wit. |
| 8. Pride, Self-Esteem, Haughtiness. | 23. Poetry. |
| 9. Vanity, Ambition. | 24. Good Nature. |
| 10. Cautiousness, Foresight, Prudence. | 25. Mimicry. |
| 11. Memory of Things, Educability. | 26. Theosophy, Religion. |
| 12. Local Memory. | 27. Firmness of Character. |
| 13. Memory of Persons. | |
| 14. Verbal Memory. | |
| 15. Memory for Languages. | |

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Each student was made to feel the effects of local treatment on the body, and the power of rapidly changing disease to health, and was personally taught to perform the manipulations for this purpose, and to investigate disease or portray character by the psychometric methods as well as to test the value of medicines.

The various uses and scientific application of electricity were shown, and many things entirely unknown and unrecognized in works on Electro-Therapeutics. The entire class was placed under a medical influence simultaneously by the agency of electricity—an operation so marvelous that it would be considered incredible in medical colleges. By these and other experiments and numerous illustrations and lucid explanations of the brain and nervous system, the instruction was made deeply interesting, and students have attended more than one course to perfect themselves in the science. The following declaration of sentiments shows how the course was regarded by the class:

"The summer class of 1887 in the College of Therapeutics, feeling it their duty to add their testimony to that of many others in reference to the grand scientific discoveries which they have seen thoroughly demonstrated by Prof. J. R. Buchanan, would say to the public that no one can attend such a course of instruction as we have recently been engaged in, without realizing that Therapeutic Sarcognomy greatly enlarges the practical resources of the healing art for the medical practitioner, magnetizer and electro-therapist, while Psychometry, whose positive truths we have tested and proven, like the sun's rays, illumines all the dark problems of medical practice and of psycho-physiological sciences.

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"We feel that we have been very fortunate in finding so valuable a source of knowledge, whose future benefits to the human race, in many ways, cannot be briefly stated, and we would assure all who may attend this college, or read the published works of Prof. Buchanan, and his monthly, the *Journal of Man*, that they will, when acquainted with the subject, be ready to unite with us in appreciating and honoring the greatest addition ever made to biological and psychological sciences. Hoping that the time is not far distant when all students in medical colleges may obtain access to this most important knowledge, we give our testimony to the public."

H. C. ALDRICH, M. D., D. D. S., *Chairman*.
DR. JNO. C. SCHLARBAUM, *Secretary*.

OBITUARY RECORD.

Visit to our Cemetery.

Sad are the words, "*It might have been*," sad the recollection of lives untimely ended, and equally sad the lives that perished unborn. We have been looking among the latter, the spirit life that might have gone forth to bless society, but perished ere its birth.

The JOURNAL OF MAN has brought forth many a bright, strong thought that will have its career among men, but the other bright, strong thoughts that could not be forced through its narrow limits must be buried and lost to its readers, and they have been interred with sorrow. The following is a list of our early dead—perhaps for some of them there may be a resurrection when a larger JOURNAL is issued, but perhaps the majority are interred forever.

1. Career of Mohammedanism in Africa.
2. The True History of Buddha.
3. Influence of Christianity in history.
4. Startling Calculations for the Future.
5. The Snake Charmers in Tunis.
6. Mesmerism in China before the Christian Era.
7. Dr. Montgomery on the Cell Theory.
8. A Race of Dwarfs in the Pyrenees.
9. Religious Hallucination in the Bahamas.
10. Philosophy of Death.
11. The Delsarte System of Elocution and Acting.
12. Why Should the Chinese go? an eloquent argument by a learned Mandarin.
13. An Organic Index of Human Longevity—the Doctrine of Powell.
15. Anthropological Laws of Longevity.
16. Psychometry and Thought Transference in India.
17. Prof. Dana on Evolution.
18. Statistics of Heads and Brains.
19. Cures by Prayer.
20. Indian Witchcraft.
21. Hypnotism among Turkish Dervishes.
22. Discussion of Heredity and Temperaments.
23. Theory and Practice of the Diving Rod.
24. Mrs. Stanton on Sleep.
25. Cures for Insomnia, and Singular Case of Night-sweats.
26. A Modern Samson.
27. Transactions in Psychic Research.
28. A Critique of Unreason—a Caustic Review of the Psychic Society.
29. Scientific View of the Antiquity of Man.
30. Phrenological Quackery.
31. English and German Industrial Education.
32. Training of Viennese Girls.
33. Revolutions in Medicine.
34. History and Progress of Russian Nihilists.
35. The Paradise of Labor—the Familistere at Guise in France.
36. Exhibition of the Keeley Motor.
37. A New Element in the Blood.
38. Reform of the Lunacy Laws.
39. Marvellous Dreams.
40. Byron's Spiritual Belief.
41. How to Deal with Drunkards and Medical Treatment of Intemperance.
42. Combination of Electricity and Medicine.
43. Meynert's Psychiatry, a Treatise on Diseases of the Fore-brain.
44. A Mesmerized Detective.
45. Wonderful Spirit Telegraphy.
46. Discovery of Dead Bodies by Intuition.
47. How Clouds are formed.
48. Psychometric Reports on Simon of Samaria, Henry George, Dr. McGlynn, Lucretia Mott, Dr. Gall, Charlemagne and Julius Cæsar.
49. The Puget Sound Colony.
50. English Rule in Ireland.
51. Dr. Eadon on Memory.
52. Harrison on Mysticism.
53. Progress in Many Parts of the World.
54. Communications from various correspondents, etc., etc. This is *not one half*, but it is needless to prolong the catalogue of the buried innocents,—the interesting narratives, discussions and expositions of rare knowledge which the limited area of the JOURNAL has compelled me to exclude.

Let us hope that in our enlarged JOURNAL next year, there may be room to review the most important features of social and scientific progress as well as to present gradually the elements of that world-embracing science which is called Anthropology,—the presentation of which will require at least ten years. I am making every effort at present to prepare the improved and enlarged edition of the Therapeutic Sarcognomy for the coming winter.

LIBERAL PUBLICATIONS.

THE GOLDEN GATE at San Francisco is a successful eight-page weekly Spiritual newspaper now in its fourth volume, well filled with interesting matter. It illustrates spiritual phenomena by engravings, is well edited and highly appreciated. Published by J. J. Owen at \$2.50 per annum.

HALL'S JOURNAL OF HEALTH at New York, a monthly of twenty-four pages, one dollar per annum, has been well received for thirty-three years, and of late, with a new editor, it has renewed its vigor and prosperity. It contains not only valuable hygienic instruction but interesting sketches of Spiritual and progressive science and has honored the editor of this Journal with a friendly biographical sketch. Its circulation is increasing.

THE BETTER WAY, a Spiritual weekly published at Cincinnati at \$2 a year, is the successor to four Spiritual papers that have ceased, and appears to have the elements of success.

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MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnotism, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Prof. Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask—no irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide," (says Dr. P.) "causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

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Introduction to the Journal of Man.

AS the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or pas-sional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or *legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divin elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorse and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The Discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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The Slow Triumph of Truth.

THE JOURNAL OF MAN does not fear to perform its duty and use plain language in reference to the obstructionists who hinder the acceptance of demonstrable sciences and prevent all fair investigation, while they occupy positions of influence and control in all collegiate institutions.

It is not in scorn or bitterness that we should speak of this erring class, a large number of whom are the victims of mis-education — of the hereditary policy of the colleges, which is almost as difficult to change as a national church, or a national despotism. The young men who enter the maelstrom of college life are generally borne along as helpless as rowing boats in a whirlpool. It is impossible for even the strongest minds to be exposed for years, surrounded by the contaminating influence of falsehood, and come forth uninjured. But while we pity the victims of medical colleges and old-fashioned universities, let us seek for our young friends institutions that have imbibed the spirit of the present age.

Man is essentially a spiritual being, and, even in this life, he has many of the spiritual capacities which are to be unfolded in the higher life. Moreover, there are in every refined constitution a great number of delicate sensibilities, which no college has ever recognized.

There has been no concealment of these facts. They have always been open to observation, — more open than the facts of Geology and Chemistry. Ever since the earliest dawn of civilization in Egypt, India, and Greece the facts have been conspicuous before the world, and, in ancient times, have attracted the attention of imperial and republican governments. And yet, the literary guild, the *incorporated* officials of education everywhere, have refused to investigate such truths, and shaped their policy in accordance with the lowest instincts of mammon, — in accordance with the policy of kings, of priests, of soldiers, and of plutocrats; and this policy has been so firmly maintained and transmitted, that there is not, to-day, a university anywhere to be found that possesses the spirit of progress, or is willing to open either its eyes or its ears to the illumination of nineteenth-century progress, and to the voice of Heaven, which is “the still small voice of reason.”

“*Of the earth, earthy*” is the character of our colleges to-day as it was in the days when Prof. Horky and his colleagues refused to look through the telescope of Galileo. Is not this utter neglect of

Psychometry for forty-five years (because it has not been *forced* upon their attention) as great an evidence of perpetuated stolidity as was the conduct of the Professors of Padua 280 years ago in shunning the inspection of Galileo's telescope, when the demonstration has been so often repeated that Psychometry is a far greater addition than the telescope to the methods of science and promises a greater enlargement of science than the telescope and microscope combined.

"*Of the earth, earthy*" is a just description of institutions which confine their investigations and limit their ideas of science to that which is physical, when man's life, enjoyment, hopes and destiny are all above the plane on which they dwell and in which they burrow. Physical science is indeed a vast department of knowledge, but to limit ourselves to that when a far grander realm exists, one really more important to human welfare, is an attempt to perpetuate a semi-barbarism, and the time is not *very* remote in this progressive age when the barbarism of the 19th century literature and education will become a familiar theme.

The efforts of intellectual rebels to break through the restrictions of collegiate despotism have not yet had much success, and my own labors would have been fruitless in that respect if I had not been able to combine with others in establishing a more liberal college, the *Eclectic Medical Institute* of Cincinnati, which still retains something of the progressive spirit of its founders.

Simultaneously with the American rebellion against British authority, Mesmer in France made an assault upon that Chinese wall of medical bigotry which Harvey found it so hard to overcome, but although he secured one favorable report from the Medical Academy at Paris, he was never admitted to an honorable recognition. Now, however, the baffled truth has entered the citadel of professional authority and the correspondent of the New York Tribune tells the story as follows:

CHARCOT AVENGES MESMER.

Under this heading the *New York Tribune* published in September the letter of its regular correspondent at Paris, which is given below:

It shows that in the present state of imperfect civilization the narrow-minded men who generally lead society are perfectly able to suppress for a time any discovery which does not come from their own clique. And when they do yield to the force of evidence and accept extraordinary new discoveries, they either do it in a blundering and perverted manner, or they try to appropriate it as their own and continue to rob the pioneer thinker.

The psychometric experiments of Drs. Bourru and Burot, Dr. Luys and others have not been conducted in the scientific and satisfactory manner in which I introduced them in 1841, but in the hysterical and sensational manner which is now attracting attention.

LETTER FROM PARIS.

"Mesmer has been well avenged by Charcot, the great professor who fills the chair in the clinical ward of the Saltpetriere for the nervous diseases of women. Not only, indeed, has this illustrious

physician shown that the charlatan whom the elder Dumas introduced with such telling effect into his novels, "La Comtesse de Charny" and "Le Docteur Balsamo," was no mere charlatan, but a number of Charcot's disciples have proved the truth of what Dumas seemed to draw from his rich imagination. Dr. Charcot, who is a cautious man, has publicly admitted hypnotic suggestion. He thinks extraordinary curative effects, so far as the consciousness of pain goes, are to be derived from hypnotism, which is Mesmerism with a new Greek name. But he always exhorts laïcs not to dabble in it, and medical men to keep their hypnotic lore to themselves. This is charming after the way in which the profession of which Charcot is really a bright light treated Mesmerism. Mesmer was an empiric. But he nevertheless got at the truth.

Homœopathy was tabooed because it was not orthodox, by that Sanhedrim known as the Faculty of Medicine. Animal magnetism was long ignored on the ground that charlatans had taken it up and that no doctor who had self-respect could follow them. Mesmerism was treated with no less contempt until a new name was given it, and Charcot declared that there was not only something but a good deal in it deserving the attention of scientists.

Dr. Luys last Tuesday made a communication to the Academy of Medicine on this subject which electrified the members present. It was on the action, both at a distance and by direct contact, of certain medicated or fermented substances on hypnotic subjects. The latter were all women who could not possibly have got their cue beforehand, and were being observed, while Dr. Luys operated, by a jury of scientists above all suspicion of having lent themselves to any trickery. Alcohol when put to the nape in a tube no larger than a homœopathist's vial and hermetically sealed produced exactly the same effect as if imbibed at a bar. Absinthe, haschish, opium, morphine, beer, champagne, tea and coffee were in succession tried with their characteristic effects. But "the cup which cheers but not inebriates" was found too exciting for French neuropaths. Valerian caused the deepest sadness. The thoughts of the patient were centred in a grave. She was impelled irresistibly to stoop down and scratch the ground, and thought herself in a cemetery exhuming a deceased relative whom she loved. Under the illusion she fancied herself picking up bones belonging to his skeleton, which she handled with tender reverence, and when there was an imaginary mound of them formed she placed, with deep-drawn sighs and tears and genuflections, a cross above them. Under the influence of haschish everything looked rosy and gayety prevailed. The subject was a young girl, very fond of the drama. She fancied herself on the stage and playing a part which suited her to perfection. It was in a bouffe opera and she sang her score admirably. The sentiments were expressed with delicate feeling. Dr. Luys can, according to the substances he uses, run through the whole gamut of human passions and emotions.

What is most strange is that no trace of the fictitious world in which the hypnotized subject has been wandering, remains when

real consciousness is restored. It is very rare for even the idea of having been in dreamland to survive the awakening from the hypnotic trance. Dr. Luys says that hypnotic suggestion sometimes has periods of incubation more or less long. The subject is at first gently drawn to do a certain thing or things, and then the drawing becomes an irresistible impulse. They are first as if tempted and then as if possessed. They can no more help themselves than a man who had got to the verge of Niagara Falls in a boat could help going over.

Dr. Roger moved that the Academy name a Commission to inquire into hypnotic suggestion, near and at a distance. Dr. Bronardel supported him. He said, "All that Dr. Luys has alleged and shown cannot fail to make a noise throughout the world. Nobody save MM. Bürot and Bourru have gone so far as Dr. Luys. He not only forces on the attention of the Academy the question of hypnotism, but of persons being affected by poisonous substances which do not penetrate, or it may be even touch, their bodies. This is from a legal point of view a great danger. A great social responsibility is involved in the matter. It is the duty of the Academy to have the experiments of Dr. Luys repeated, with others that bear upon them."

Hypnotism, or animal magnetism, has been a little more than a hundred years despised and rejected by the doctors. It was discovered by a Viennese, Mesmer, who belonged to that curious branch of the Freemasons, the Illuminati. When he told Stoerck, the head of the Faculty of Medicine at Vienna, of his discovery, that learned owl begged him not to discredit that body by talking of anything so absurd. He persisted. Sarcasm and then persecution obliged him to go abroad, and he came to Paris in 1778. The world of fashion and the court went crazy about him. He then set up in the Palais Royal, where, it must be said, in a way that was worthy of a charlatan, he worked his discovery. M. Le Roy, of the Academy of Medicine, thought him on the scent of a great truth. But the other doctors were of the bats' eyes sort, and hunted Mesmer down. He went to stay at Creteil, where he applied his method and made his famous magnetic pail, which interested M. d'Eslon, head doctor to the Comte d'Artois — later Charles X. He wrote about the magnetic pail. The Academy of Medicine warned him to be more cautious in speaking of quack inventions, and threatened to expel him from membership if he did not retract what he had written. That body even made a new rule to this effect: "No doctor declaring himself in favor of animal magnetism, either in theory or practice, can be a member of this society."

Mesmer, hearing the police had their eye on him, went to Spa. But the ladies took his part with such ardor that the king named a commission to inquire into his discovery. Its members, too, were owls. They reported that "the magnetic fluid of which Mesmer speaks does not exist." Jussieu stood out against the owls and he only. He said: "All your efforts will not prevent this truth from making its way. They can only prevent this generation from profiting by it."

I should add that the influence gained by the hypnotic operator remains after the subject awakes from the trance. Its action then reminds one of the characters in the legends of olden times who sold their souls to Satan. The Emperor of Brazil is very anxious to study hypnotism, or, at least, to dip into it when he comes back to Paris."

The reader will observe in the foregoing letter and in all medical literature Mesmer is spoken of as a "charlatan" and "empiric." Charlatan is an opprobrious term, but "empiric" literally means one who follows experience instead of dogma, and should therefore be an honorable designation; but as the medical profession has always been dogmatic, and therefore hostile to empiricism, or fidelity to experience, it has made empiricism an opprobrious term. Dr. Mesmer was neither an ignoramus nor a quack, but a graduated physician, although his title is generally omitted. He had more enthusiasm than philosophy, but he was far in advance of his contemporaries, who had neither, and deserves to be honorably remembered.

Old Industrial Education.

THE greatest triumph in the profession of education ever achieved by man was that of EZEKIEL RICH, of New Hampshire, born in 1784, whose successful experiments at Troy, New Hampshire, were fully reported in 1838 to the American Institute of Instruction, and were described in the last edition of the "*New Education*."

Mr. Rich demonstrated that a solid scientific, literary, moral, and industrial education, qualifying boys and girls for a successful business life, and greatly superior to the education now given, might be imparted to youth while they were also sufficiently occupied in the industrial way to *pay all their expenses*.

This is incomparably beyond anything that even the most famous teachers have ever done, for it brings the gospel of industrial salvation to all struggling laborers who dwell in poverty — not immediate salvation for themselves, but salvation for their class, by making education free for all, and giving to the children of the poorest laborer the opportunity of a career in which independence is sure, and wealth a possibility.

The profession of teaching, like all other professions, runs in its fixed grooves or, as popularly expressed, its "ruts," and it will be long ere the noble example of RICH will inspire a spirit of imitation. His exposition of his method lay almost half a century unnoticed, until I brought it before the National Educational Association.

Upon the subject of Industrial Training, Mr. Geo. P. Morris has resurrected an old treatise, published by Thomas Budd, in 1685, describing East and West Jersey, in which he lays down a system of practical education which he wished to see adopted in Pennsylvania and New Jersey.

He wishes a thousand acres of land given to maintain each school, free for the poor, the rich, and the Indians — the *children being*

maintained free of expense to parents from the profits of the school "*arising by the work of the scholars.*" They are to be occupied in "learning to read and write true English, Latine and other useful speeches and languages, and fair writing, arithmetick and book-keeping; and the boys to be taught and instructed in some mystery or trade, as the making of mathematical instruments, joynery, turnery, the making of blocks and watches, weaving, shoemaking, or any other useful trade or mystery that the school is capable of teaching; and the girls to be taught and instructed in spinning of flax and wool, and knitting of gloves and stockings, sewing and making of all sorts of useful needlework, and the making of straw-work, as hats, baskets, etc., or any other useful art or mystery that the school is capable of teaching.

"3. That the scholars be kept in the morning two hours, at reading, writing, book-keeping, etc., and the other two hours at work in that art, mystery, or trade that he or she *most delighteth in*, and then let them have two hours to dine and for recreation; and in the afternoon, two hours at reading, writing, etc., and the other two hours at work at their several employments."

Budd quotes from a book by Andrew Yarenton an account of the spinning-schools in Germany, as follows: "In all towns there are schools for little girls, from six years old and upwards, to teach them to spin, and to bring their tender fingers by degrees to spin very fine; their wheels go all by the foot, made to go with much ease, whereby the action or motion is very easie and delightful. The way, method, rule, and order how they are governed is, 1st. There is a large room, and in the middle thereof a little box like a pulpit. 2ndly, There are benches built around about the room, as they are in playhouses; upon the benches sit about two hundred children spinning, and in the box in the middle of the room sits the grand mistress, with a long white wand in her hand," with which she designates the idle for punishment.

"They raise their children as they spin finer to the higher benches. 2d. They sort and size all the threds, so that they can apply them to make equal cloths; and after a young maid has been three years in the spinning-school, that is taken in at six, and then continues until nine years, she will get eight pence the day, and, in these parts I speak of, a man that has most children lives best."

Eight pence a day at that time was good wages for an artisan.

Thos. Budd was more than two hundred years ahead of the teachers of America, for they are just beginning to introduce Industrial Education, and they have not reached up to this idea of making the work of pupils pay their expenses, which Budd proposed, and which Rich realized.

In Yarenton's account of the spinning-schools, the reader will observe that the children are occupied solely in spinning, their minds being left without culture. How easy would it have been for the grand mistress, instead of merely watching their work, to have been instructing them orally in any species of knowledge, or leading them

in singing, which would have made their time pass delightfully, and cultivated all the finer sentiments of the soul.

RICH has the honor of proving that this could be done, and that there was no fatigue, but continual pleasure all day long when the monotony of work was relieved by instruction, and the instruction that would have been monotonous by itself was made pleasant by being intermingled with hand work.

Man cannot be well trained or developed in fragments. Head, hand, and soul must all co-operate, and then each strengthens the other. When shall we have another RICH?

Boston is making progress in industrial education. At the exhibition of a school in Brookline, conducted by our worthy friend, Mr. Griffin, fine cabinet work, bureaus, desks, etc., were shown, equal to the work of the best mechanics, produced by boys of from twelve to sixteen years, after forty or fifty lessons of three hours each.

This is the true method of conquering poverty and putting an end to social discontent. When all youth of both sexes are trained in industrial skill and diversified employments, poverty will disappear.

An Incomparable "Medical Outlaw."

LONDON papers inform us that "all England is in mourning" over the death of Robert Howard Hutton, the renowned natural bone-setter, which recently occurred in that city. Judging from the large number of biographical notices, editorials, and communications which appear in English journals, he must have been one of the best known men in the British empire. It appears to be admitted that his fame greatly surpassed that of any physician or surgeon in the whole country. One lady of rank pronounces his death "a national calamity," and a gentleman, who speaks of England as "the most doctor-ridden nation under heaven," refers to more than a hundred cures effected by this remarkable man among his acquaintances after they had failed to derive any benefit from the regular practitioners, who were the most eminent in their profession. Years ago, George Moore, a distinguished philanthropist and millionaire of London, testified that Hutton treated him in the case of a displacement of a bone, which had baffled the skill of the most famous surgeons in the country for three years, and effected a complete cure in one minute. Hunters, cricket players, rowing men, and athletes in all parts of Great Britain consulted Hutton when they met with accidents. A sporting paper, in a notice of his career, says:

"He gradually broke down the wall of prejudice which had been built up against bone-setters by the medical faculty on the ground that they were merely quacks. His cures in cases of displacements and sprains which had puzzled the most expert surgeons, were so brilliant and undisputed that he was frequently consulted by those who had previously reviled him. His house in Queen Anne Street was thronged day after day by persons, who in some instances had come hundreds of miles to avail themselves of his skill."

Robert Howard Hutton was born in Westmoreland county, England, forty-seven years ago. He belonged to a family of "natural bone-setters," the most famous of whom was his uncle, who taught him all the mysteries of his craft. He practised surgery in Westmoreland and adjacent counties for several years, where he acquired such a reputation that he was induced to move to London. He appears to have made the change more from philanthropic than from monetary considerations. He loved the country and was very fond of hunting. Once in London and within reach by railroad of every portion of Great Britain, his patronage became so extensive that he had no time to gratify his inclination in regard to sports.

Men of the class to which Mr. Hutton belonged, were once quite common in this country. Men conducting large lumbering operations in Maine generally arranged to take a "natural bone-setter" into the woods every winter. The masters of whaling vessels endeavored to have one among their crews. The faith of ignorant people in "natural bone-setters" is profound.

They believe that they are possessed of inherent knowledge and skill. Some think that they are possessed of a natural gift, and others that they have acquired secrets that never become known to the members of the medical profession. The circumstance that they effect a cure in persons who had "suffered much from many physicians," though they never read a medical book, never attended college, never witnessed a clinic, and never received instruction from a preceptor, elevates them in the minds of the people far above the directors of hospitals.

It is fair to presume that men like Mr. Hutton are possessed of great skill and also of great knowledge. They may not know the scientific name of any bone, ligament, or muscle in the human body, but they may know the location and function of every one of them. Instead of being derided as "quacks," they should be classed as hereditary specialists. It is admitted that bees, ants, dogs and horses inherit knowledge and skill, and it is certainly fair to presume that human beings do the same. No person will be likely to practice surgery without having had a course of training, unless he has great confidence in himself, and self-confidence makes one resolute. Mr. Hutton, it is said, never administered an anæsthetic and never employed an assistant. He was very strong, quick, and active. He jerked a bone into place in an instant, while he was telling a story, and before the sufferer knew what was about to happen. He had a most extensive practice, and "practice makes perfect." It is likely that he put more dislocated bones in place than any ten regular practitioners in his country. He was an observant man, with remarkable keenness of sight and delicacy of touch. His great success caused him to undertake risks that many surgeons would shrink from. His success as well as that of others of his class, may be accounted for on scientific principles. It remains to be seen what medical journals will say of him. It is certain that the secular press regarded him as a most extraordinary man, and regret that the family of "natural bone-setters" died out with him. — *Chicago Times*.

It is for the suppression, imprisonment or banishment of such men as Hutton and the American bone-setter, Sweet, that American legislatures are besieged by medical monopolists. It is not long since that the gifted Italian woman, Rosa del Cin, was driven back to Italy by medical hostility in New York. No medical college allows its students to learn the healing power of gifted individuals.

Educational.

EDUCATIONAL REFORM IN ENGLAND. — Education, writes James Payn in the *Independent*, has for a long time, as regards the upper classes, been in the hands of impostors and coxcombs. Scotch schools for ten pounds a year have for generations turned out better educated men than in our public schools for two hundred pounds, and of late the school boards have shown how efficiency can be combined with low prices. This last development has put the great educational establishments upon their mettle, and induced them to consider whether a smattering of Greek obtained in twenty years, and forgotten in the twenty-first, is, after all, the highest form of intellectual culture. The head-masters of Harrow, Winchester and Marlbro' have come at last to the sage conclusion that twelve years of age is quite early enough to begin Greek, and that for a good many boys that tongue is a superfluity. The simple truth is that not one boy in ten understands Greek. Unhappily this act of tardy justice (and mercy) can have no retrospective effect. Think of the generations of unhappy children who have been tortured by that infernal language, and of the imprisonment in summer days of which it has been the cause. Who can give us back our lost time and liberties infringed? I don't wish to revive ancient customs of a vindictive nature, but I should like to see the Greek grammar burnt by the common hangman in every school yard.

Payn's indignant language might be reinforced by quoting De Quincey's description of the second Lord Shaftesbury, a man whose intellect was developed by classical studies alone, and who was practised daily in talking in Latin until he became "the most absolute and undistinguishing pedant that perhaps literature has to show. No thought, however beautiful, no image, however magnificent, could conciliate his praise as long as it was clothed in English, but present him with the most trivial commonplaces in Greek, and he unaffectedly fancied them divine." Hence he ridiculed Milton, Dryden, Locke, and Shakespeare. How much time and money have been spent in colleges to produce this pedantic perversion of the mind, to create that love of the ignorance of antiquity and indifference to modern enlightenment which are so common among the college-educated classes.

DEAD LANGUAGES VANISHING. — In the eighty higher grammar schools in Germany which are entitled to grant certificates of the proficiency requisite in order that military service may be reduced

from three years to one, French and English are the only foreign languages taught, Latin being excluded.

HIGHER EDUCATION OF WOMEN. — Women in Russia have for the last twenty-three years been permitted to obtain university degrees, and now they are permitted to enter the medical profession. Sweden and Norway have followed the example, so has Italy and even Portugal. De Castro, the Portuguese prime minister, says that the improvement of female education is the most urgent question of the day. In France, M^r. Kergomard has been elected a member of the Superior Council of Public Instruction by a large majority.

In the London University this year, there were 340 successful candidates, sixty-one of whom were ladies. They were rather more successful than the men in gaining honors.

Emily S. Bouton says, "In England a society has been formed of young women, some of them belonging to families of wealth and distinction. Each member binds herself upon entering to learn some one thing, whether art, profession or trade, so thoroughly, that if misfortune comes she will be able to maintain herself by its exercise. It is the beginning of a realization by women themselves, that for any work that demands wages, there must be, not a superficial knowledge which is sure to fail when the test is applied, but a training that will give the mastery of all the faculties, and enable the worker to labor to a definite purpose."

BAD SUNDAY-SCHOOL BOOKS. — An Eastern correspondent of the St. Louis Globe has been talking with a Sunday-school superintendent about the bad books in the Sunday-school library, as follows: "But that isn't all or the worst of it," continued the superintendent. "Not long ago one of the teachers came to me and said her faith in orthodoxy had been very much shaken, and she did not know that she could conscientiously remain longer in the school. Several of her class were also losing their confidence in the old creed. She said this result had been reached by reading one of the books in the Sunday-school library. It was 'Bluffton,' and was the account of how a young Presbyterian minister had gradually been converted to rationalism, and had finally taken his congregation with him over to liberalism. I hunted up the work and read it. The author is Rev. Minot J. Savage, the prominent and eloquent Boston Unitarian clergyman. The book is a remarkable one, and even made me feel uncomfortable, as hide-bound in Calvinism as I supposed I was. Investigation showed that a score of our older scholars and several of the teachers had been very much impressed by the story, and had been talking the subject over. The book is all the more effective because it is a faithful portrayal, so I understand, of Mr. Savage's experience. How the book got into our library I don't know, but I suppose the selections were made by some clerk in the publishing house of whom we purchased. He saw the book was by a minister, and naturally presumed it was eminently fit. Right in our own city I have learned that 'Bluffton' is in half a dozen libraries, and is doing deadly work to orthodoxy. Of course this sort of thing must stop."

OUR BARBAROUS ORTHOGRAPHY. — An attempt was once made to introduce the English language in Japan, but their learned men decided that the irregularities of English spelling and grammar were a fatal objection. The best illustration of its barbarism is to attempt to carry it out uniformly,

For spelling is easy, although
We may not always knough
How to spell sough.

The attempt to form the past tense of verbs by analogy produces this amusing result from the pen of H. C. Dodge.

The teacher a lesson he taught ;
The preacher a lesson he praught ;
The stealer, he stole ;
The healer, he hole ;
And the screecher, he awfully scaught.

The long-winded speaker, he spoke ;
The poor office seeker, he soke ;
The runner, he ran ;
The dunner, he dan ;
And the shrieker, he horribly shroke.

The flyer to Canada flew ;
The buyer, on credit he bew ;
The doer, he did ;
The suer, he sid ;
And the liar (a fisherman) lew.

The writer, this nonsense he wrote ;
The fighter (an editor) fote ;
The swimmer, he swam ;
The skimmer, he skam ;
And the biter was hungry and bote.

Critical.

EUROPEAN BARBARISM. — A German Major, of distinguished military career, brought a suit for libel securing an apology and retraction, but after this satisfactory result a caucus of army officers, called a court of honor, induced the war office to dismiss him from the army *because he had not challenged his opponent*. This appears to be the doctrine of the war office. America has outgrown such barbarism. Not only are duels forbidden, but Texas has passed a severe law against carrying pistols, the punishment being imprisonment.

BOSTON CIVILIZATION. — More space is given by our leading dailies to base ball, pugilism, races, games and crimes than to anything else. Of course Boston wants such reading. The Herald says, "It is not unusual to see 5000 people sitting in the hottest sun of the hottest summer days for more than two hours, and not even

murmuring at the lack of liberality which fails to provide them the slightest awning for shelter. There is a grand stand for which the price of \$1 for a reserved seat is charged. The character of these reserved seats would exceed belief on the part of those who have not been in them. And yet the management who deal in this manner with a long forbearing public find it not an unusual event to make \$3000 clear profit from a single game of base ball!"

But Boston has religion as well as base ball and "*Sufferings of God's Mother*" was the heading of a piece of religious news in the Boston Herald.

On the other hand the temperance influence through high license has reduced the number of liquor saloons in Boston to 800 less than two years ago.

MONOPOLY. — The latest monopoly under the name of a trust is the "Salt Trust." Sixty-three companies unite to form it. The object is to freeze out competition and keep up the prices. These "trusts" which began with the Standard Oil, and are gradually extending over the whole field of production, are as much opposed to the genius of our institutions as Socialists or Nihilists. They are gigantic monopolies, and the purpose is to do by combinations of capital what could never be done under fair and honest competition. — *Herald*.

The remedy for this must be found in legislation. Boycotting is illegal, monopoly *should be*.

WOMEN'S DRUDGERY.— Why should all the washing, cooking, and sewing of each household be done by its women? We have laundries, ready-made clothing, and bakeries, and now it is proposed in Boston to furnish a complete supply of ready-cooked food. This *can be done* cheaper than families can supply themselves, if we leave out the American propensity to speculate in exorbitant profits.

CHRISTIAN CIVILIZATION.— Wong Chin Foo may boast of the superiority of heathenism as long as pauperism shows itself to be a vast ulcer, as in the following despatch from London :

"Pauperism is on the increase in the metropolis. Last week relief was given to 53,164 indoor, and 35,110 outdoor paupers. The total shows an increase of 2011 over the corresponding week last year. Trafalgar Square pavement is half covered nightly with houseless vagrants, and church steps, benches, and doorways in nearly all parts of London have their complements of destitute people after midnight. Many resort to the parks in the daytime to obtain on the grass the sleep which they are unable to get on the stones by night, and begging cannot be suppressed by the police."

WALT WHITMAN, the odd and original American poet, enjoys in his declining years and feeble health the admiration of a large number of literary friends, who are to build him a beautiful little cottage. His special admirers regard him as the greatest of American poets, and he has equally warm admirers among the foreign

literati. A Walt Whitman club is to be established in his honor at Philadelphia. Yet it is not long since Mr. Whitman was made the target of the "prurient prudes," who carry on the Comstockian movement of the Vice Society, and was ordered to expunge some of his writings. Mr. Whitman defied them, and his literary prestige has sustained him; but Mrs. Elmina Drake Slenker, of Western Virginia, a woman of humble surroundings, has been pounced upon, arrested, and placed on trial for discussing in private correspondence physiological questions in reproduction which might have been discussed by physicians in medical journals with impunity. Her friends regard this as an outrage, considering her exemplary character and philanthropic motives. The Congressional law under which the prosecution of Mrs. Slenker has been instituted, is a specimen of hasty legislation, rushed through in the last hours of the 42d session, more than one-half of all the acts being passed on the last day and night amid the most disgraceful confusion and uproar.

A well-educated community will learn that the charge of obscenity in such cases expresses a quality which belongs neither to nature nor art, but to the foul minds in which such ideas rise. This was illustrated by an intelligent judge in Maine. The *Health Monthly* says:

"Recently in Portland an art dealer was arrested for exhibiting immoral pictures in his window. Mr. Stubbs, the artist, gathered up samples of all the pictures that he had exhibited in his windows and took them with him into court. He placed them about the court room on chairs and benches. They were copies of masterpieces of the Paris Salon of well-known subjects, and such as are familiar to all art critics. As Judge Gould looked about him and saw these pictures he thought it unnecessary to take testimony, but descending from his desk he made a pilgrimage of the room, carefully inspecting each picture. He exhibited much appreciation, and after examining the last one, he complimented the taste of the art dealer and dismissed the case. A sensible judge."

This "prurient prudery" of the vulgar mind was once strongly exhibited in Baltimore. The millionaire Winans had imported from abroad quite a number of classical statues, which he erected in the beautiful grounds around his palatial residence. The ignorant vulgarity of the neighborhood made such a clamor against his statuary as to excite his indignation and contempt. He built a wall about his grounds fifteen feet high, to exclude the vulgar gaze. The City Council being thoroughly ashamed of the circumstances as a discredit to the city, passed a resolution requesting him to take down the wall, but Mr. W. had been too profoundly disgusted with the vulgarity of the people, and refused to remove it.

TEMPERANCE.—"For the first time in the history of Iowa, Fort Madison Penitentiary is short of a sufficient number of convicts to enable it to fill contracts made upon the basis of the usual supply. This and many similar instances go to prove that prohibition *does* decrease crime."

Hon. W. D. Kelley, the oldest member of Congress, argues that the whiskey tax of ninety cents a gallon ought to be taken off because it amounts to little more than half a cent a drink, and therefore does not discourage intemperance. Temperance men would think this was an argument for increasing the tax. The best temperance measure would be to send every drunkard to a reformatory prison.

Scientific.

EXTENSION OF ASTRONOMY.—An interesting and important announcement is made by an English scientist, Dr. Pritchard, of Oxford, which, if confirmed, will give a great deal of satisfaction to all who study the evening skies. He has succeeded in throwing out his measure-line to one of the fixed stars. Hitherto measurement has virtually stopped with our own solar system. The angles which form the basis of calculations for the remoter stellar spaces are so infinitesimal that human vision can take no certain and uniform cognizance of them. Until now science could only draw its great circle and say: Within this the millions of suns which shine upon the earth from all directions are not; how far they really are beyond, no one can tell, only conjecture. But now comes the camera, a veritable new eye for science, as sensitive as the optic nerve and a thousand times more steadfast and tireless, being able to hold its gaze upon the minutest object of search hour after hour, without blinking. It is with this new eye that Dr. Pritchard has succeeded, as he thinks, in reading the infinitesimal figures on the milestone of the star 61 Cygni. He gives the distance as fifty billions of miles, and reminds us that this star is probably the nearest to us of all the bodies in space outside our own planetary system.—*Home Journal*.

A NEW BASIS FOR CHEMISTRY has been published by Thos. Sterry Hunt, 165 pages, price, \$2. Prof. Hunt dispenses entirely with the atomic theory, but that does not make the mystery of definite combinations any clearer. It is only "confusion worse confounded."

CHLOROFORM IN HYDROPHOBIA.—Dr. V. G. Miller, an old army surgeon of Osage Mission, Kansas, says that he once treated a terrible case of hydrophobia with chloroform, using altogether about three pounds. It conquered the spasms. A slimy, stringy secretion ran out of the man's mouth which probably carried off the poison, and for a long time he could not swallow, but in three weeks he entirely recovered. The salivary glands seem to have a close relation to hydrophobia. Many years ago reports were published from Russia on the authority of M. Marochetti, a hospital surgeon, of the cure of hydrophobia, by piercing with a red hot needle certain swellings that rose under the tongue, and giving a decoction of broom. Dr. M. said that fourteen were cured in this manner. This discovery seems to have been forgotten.

THE WATER QUESTION.—“It may naturally be asked, If Brooklyn has been so successfully supplied with water from driven wells, why has not New York adopted the same system? In answer to this it must be remembered that the drive-well is a new invention, and, before its application to Brooklyn, had only been used on a small scale. To this day no one can give satisfactory reasons why the water flows continuously from the earth through the pipe of a driven-well. Hence, to the public generally, this mode of obtaining water was new and little understood. At the time of its introduction to Brooklyn a water-famine was threatened. All the ordinary sources of supply had been exhausted by the ever-increasing population, and the authorities were puzzled what to do. In this extremity Andrews & Bro., a firm which had much experience in working drive-wells, offered *at their own expense*, to put down wells and supply the town with water. Had Andrews & Co. merely proposed to put down the wells and the town to pay the bill and run the risk of failure, the proposition would not have been entertained. Fortunately, Andrews & Co. offered to take the expense and risk of failure on their own shoulders. The city's chief engineer at the time, Robert Van Buren, seconded by Engineer Bergen, with the approval of Mayor Low and Commissioner Ropes, accepted the contract.

Engineers and scientists, at the time, scouted the idea and raised all sorts of objections. The summer it was completed there was a five-months drought, with less than $2\frac{1}{2}$ inches of rain. This, however, did not affect the drive wells, and at the request of the town authorities, they increased the speed of their pumping engines, and supplied all demands, even beyond their contract. And there the wells still remain, a standing example, a pharos to enlighten the world.

In the meantime, the neighboring city of New York, across the river, was alarmed for fear their Croton water should give out. Plans had been laid down and estimates made for enlarging their supply by bringing the whole Croton river to New York and building a new aqueduct. This involved an expenditure of fifty or sixty million dollars, and such a chance was not to be lightly given up by those who expected to be enriched by the job. To put down auxiliary driven wells would have required not one-twentieth the expense, and they would have furnished the town with water for all time, and moreover might have been put down within the city limits.” — *J. Donbavand*.

PROGRESS OF HOMŒOPATHY.—Homœopathy was first introduced into America in the year 1825 by Dr. Gram. It now numbers 11,000 practitioners, 14 medical colleges, 1,200 matriculants annually, 400 graduates annually, 57 hospitals with 4,500 beds, 3 insane asylums, 48 dispensaries, 150 societies, 23 journals, 33 pharmacies, 1 college of specialties.

ROUND THE WORLD QUICKLY.—A copy of the *London Times*, sent to Lord Huntly, Japan, went round the world, returning to London in 69 days.

Glances Round the World.

(Continued and concluded from August No.)

In vain have I appealed to the educators of our country in "THE NEW EDUCATION." It will be half a century before our systems of education will be organized for the *elevation* of society. Heretofore, our systems have had a positively demoralizing effect by inculcating a love of military glory, a love of ostentatious pedantry, a stubborn adherence to old opinions, and a scorn of useful industry. The gradual establishment of industrial schools, however, is the most hopeful sign in our educational system, and the establishment of ethical education will be the last and most glorious change. But that is a task for the next century which will understand how to save and reform criminals. The thought is already entertained, and the new *Princeton Review* says, that in coming time "the world will look back with amazement upon the days when it let known, determined criminals run at large, only punishing them occasionally, by a temporary deprivation of their liberty in short and determinate sentences. We can see to-day that it is a thoroughly illogical proceeding. The man determined upon a life of crime is of no use to himself at large, and he is both a danger and expense in his community. He commonly gives evidence in his character and his acts of this determination — evidence sufficient for the court which tries and sentences him; but if that is too uncertain, then conviction for a second offence may be legally taken to define his position. After the second offence the criminal should be shut up, on an indeterminate sentence, where he will be compelled to labor to pay for his board and clothes and the expense of his safe-keeping."

AFRICAN POPULATION.

We have another disturbing element in the negro population, a large portion of which is unfitted for a republican government by ignorance and social debasement, but fortunately free from the violence and turbulence of the lower class of immigrants. This degradation is fast being removed by education and the ambition inspired by freedom. The latter is shown by the formation of the Afro-American League for the protection of the blacks, especially in the Southern States, and the advancement of their interests and influence. This idea originated with Mr. Fortune, the editor of the *New York Freeman*.

Few are aware of the progress of negro education. We have already 16,000 colored teachers. In the Southern States alone there are said to be 1,000,000 of pupils,—in the male and female high schools, 15,000. There are sixty normal schools, fifty colleges and universities, twenty-five theological seminaries, and in the churches 3,000,000 worshippers. The colored population pays taxes on from 150 to 200 millions of dollars.

The black race will be free from slavery at the close of this century. The Brazilian Parliament passed a law for gradual emancipation in 1871, when there were about 2,000,000 slaves. In 1885, the

number was reduced to 1,200,000, and measures have been introduced to hasten the completion of emancipation.

In Cuba, slavery seems to be at an end. The queen regent of Spain has signed a decree freeing the Cuban slaves, some 300,000, from the remainder of their term of servitude. The work, thus consummated, began in 1869, which provided for the conditional emancipation of certain classes of slaves in Cuba, and for the payment of recompense to the owners of the men and women liberated. From the first, slave-owners have been paid for their slaves.

FOREIGN PROGRESS.

When we look abroad the most encouraging progress is in the race to which this republic owes its origin. In spite of the cruel oppression in Ireland, Great Britain has been prospering in the last twelve years. Mr. Mulhall, the able statistician, has shown in the contemporary *Review* that in the United Kingdom, since 1875, the population has increased twelve per cent., the wealth twenty-two per cent., trade twenty-nine per cent., shipping sixty-seven per cent., and instruction sixty-eight per cent. Hence there is a marked increase of knowledge and wealth. During this period the natural increase of population has been 1200 daily and the immigration to the United States and Colonies has averaged 600 daily. In addition to the national increase, there has been an immigration of 1,317,000, consisting of foreign settlers and returned colonists. Two-thirds of the emigration went to the United States.

This healthy increase of population contrasts favorably with the condition in France. England had in 1883 a surplus of births over deaths of 367,000 in a population less than 27,000,000. In France the surplus of births in 1881 was but 108,229, in 1884 but 79,000, and in 1885, 85,464. The excessive militarism cultivated in France is adverse to national growth, and justly so; while the peaceful condition of America insures great national growth—a beneficent law. No nation has ever grown with the rapidity of ours, but our rate of growth has greatly diminished during the present century. Dr. Fonce's statistics show that twice as many children were born in proportion to population at the beginning of the century, as have been born since 1850. What is the reason?

PROGRESS IN FRANCE.

France has taken a very important step in emancipating education from the power of the church—completely secularizing education. Under the present law religious associations are no longer allowed, as such, to give instruction in public schools, and all schools taught by priests are to be superseded by public schools. The Ultramontanes are bitterly hostile to this law, and call it religious oppression, but it is firmly maintained. The Minister of Instruction says that in public instruction there cannot be two authorities, church and state, with equal sovereignty. There is but one sovereignty, that of the State.

Clerical studies do not now attract young men as formerly, either in America or France. The University of Paris last year had 11,000 alumni, but only thirty-five theological students. 3,786 studied for the legal profession, 3,696 for the medical, 1,767 attended to pharmacy, 928 to letters and 467 to science. There were 167 female students, 108 of them preparing for medicine, fifty-one in literary studies, seven in science and one preparing as a lawyer.

When France shall be sufficiently civilized to abolish duels and dismiss her standing army, she may have an opportunity of reaching the front rank in civilization and progress. Even at present France has many elements of the highest civilization in courtesy and refinement of manners, artistic skill, scientific progress and advancing wealth. The French might give some valuable lessons to Americans, especially in journalism. Mrs. J. C. Croly (Jennie June) in her recent address to the Women's Press Association in Boston, gave a pungent criticism on American journalism which, in justice it must be said, is not applicable to the press generally, although the immense space given to baseball, pugilism, races, and all species of crime, by our leading journals, is disgraceful. "If the tail were large enough," said Dundreary, "the tail would waggle the dog!" certainly the tail end of society wags its journals. Mrs. Croly said:—

"What the newspaper seems to be principally valued for, just now, is for doing individual gossiping, scolding and backbiting on a large scale, and in a way that relieves the individual from responsibility. The old women of the past have been royally revenged for all the sneers and slights put upon their spectacled talks, and tea parties; for back-door tittle-tattle of the meanest, most reckless sort, has been made a business, has become the staple of some journals. That people read such stuff does not seem to me reason enough for printing it. Shall we not have a daily paper some time, that is at once bright, clear, pure, honest and strong; one that works upward, instead of downward; that has its hold upon the best things, and inspires us with new faith in them, and in their power to work out race redemption."

Such criticisms do not apply to the Parisian press, which employs and pays liberally the ablest writers.

The French have at last begun the publication of cheap literature for the people. A firm in Paris "have begun the issue of what is termed the *Nouvelle Bibliotheque Populaire* (the New Popular Library), at ten centimes, or two cents, an issue, this to be a collection of the most remarkable works of all literature, histories voyages, romances, plays, religious and philosophical treatises, and poetry, etc. Each volume is to be complete, and is to have thirty-two pages, printed in clear text, the equivalent in its entirety to one hundred pages of an ordinary French book. These volumes are to be published one each week, at a subscription price of seven francs, or a little less than \$1.40 per year."

They propose "to give a résumé of those parts of secondary interest, and to publish in their entirety those salient passages which

cannot be ignored, the works thus presented having the appearance and the interest of the originals. The reader who cannot spare the time to carefully read the original may thus in a few hours acquire a fair idea of its purpose and value. The second class will be a large number of works that are now out of print, or which can only be procured at a very high price. The third, and perhaps more popular class, will be the works of authors of all ages, of all countries, and of all schools, such as Shakespeare, Corneille, Pascal, Chateaubriand, Sophocles, Racine, Lord Byron, etc. Ten of these volumes have already been published."

In this country, John B. Alden of New York has taken the lead in publishing valuable literature at the lowest possible prices.

PEACEFUL INDICATIONS.

Europe is now profoundly at peace as predicted by psychometry, and the dreary history of royal government assumes a more pleasing aspect to-day. Victoria is an improvement on her predecessors, for she has but drifted along with parliamentary government, and doing neither good nor harm, has behaved with decorum, and preserved the devoted loyalty of her subjects.

The old Emperor William, too, has a loyal nation, and has led a life which does not attract censure. He is fond of military parades, but seeks to avoid war.

As Austria and its rulers do not receive much attention from American journals, I thought it well to look into the royal sphere by Psychometry, and having a photograph of the emperor, I placed it under the hands of Mrs. Buchanan, who pronounces without seeing the object investigated. The following is her language :

"This is a male. There is a good deal of character and intellect, and he carries with him a good deal of power. I think he has been sometimes engaged in some great public movement. He is philanthropic. He has power to sway and carries force with the people both from his position and his ability.

"I think he is a foreigner with a very high rank. He seems a magnate of great distinction. He has about as high an office as can be given, like an emperor or czar.

"There is a good deal of forgiveness in his nature ; he forgives wrongs ; he has no cruelty. He is not as selfish as men of his rank generally are. He is more with the people, less aristocratic and proud. It is difficult to tell his nationality — Servia and Austria come into my mind. There is a great empire about him. There seems to be some dissatisfaction in the country, some apprehension of invasion and disturbance. There's a good deal of trepidation. They do not want to go to war, though there is no cowardice there. They are uneasy and suspicious of other nations. He is not ambitious for war. I do not feel that there will be any war. The difficulty is about some question of territory.

"It is an agricultural country, with a loyal peasantry. They are not well educated, but naturally intelligent. It is a pleasant, temperate climate.

"He does not desire to show off kingly power. There's a good deal of modesty. He is not aggressive. He is quite advanced in science, but is not a spiritualist. He is orthodox in religion, but liberal to science."

If she had known the subject of these remarks, and studied European politics and travelers' descriptions, she could not have been more correct.

The Emperor of Austria has introduced a great improvement in royal deportment. The *London Times* says of him:

"One or two days a week his Majesty receives all comers who have applied to be received, and he receives them alone. Every applicant takes his turn. A master of ceremonies opens a door, the visitor walks in and finds himself face to face with the Emperor, who is unattended. The door closes and the petitioner may say to the Emperor what he likes.

"There is no chamberlain or secretary to intimidate him. The Emperor stands in a plainly furnished study, in undress uniform, without a star or grand cordon, and greets everybody with an engaging smile and a good-natured gesture of the hand which seems to say: 'There is no ceremony here. Tell me your business, and if I can help you I will.'

"There is nothing petty or evasive in him. He is a monarch who replies by 'Yes' or 'No,' but always with so much courtesy that the humblest of his subjects receives from him at departing the same bow as he vouchsafes to ambassadors. A most lovable trait in him is that whenever he sees anybody nervous at his presence he makes the audience last until, by his kind endeavors, the nervousness has been completely dispelled."

There is nothing like this elsewhere in royal courts, nor anything like their religious observances, which will probably astonish my readers. The following statement appears to be authentic, and was given in the *Sun*:

On Holy Thursday the Emperor and Empress of Austria, in the presence of their whole court, of the Privy Council, the Diplomatic Corps, and the superior officers of the Vienna garrison, washed the feet of twenty-four poor old men and women, having previously served these venerable paupers with a plentiful meal, placing the several dishes before them with their own hands. After the old people had partaken of the good things provided for them by the imperial bounty, the tables were cleared by imperial archdukes and ladies of honor. Subsequently a purse containing thirty pieces of silver was presented by the Emperor to each of the old men, and by the Empress to each of the venerable dames, one of whom had all but attained her hundredth year, while the youngest of the twelve was a hearty octogenarian.

This religious rite is rarely seen in this country. It was celebrated on the twenty-first of August by the Primitive Baptists of Hillsville, Va., a mountainous region of South West Va. There were about 800 present, some coming from hundreds of miles. "The preliminary exercises were singing and exhortation or discussion, the speaker

first announcing some point of doctrine or religious thought. The hymns were lined by reading one line only at a time. The arrangements for administering the ordinances were circles of seats, those allotted to the sisters being in a double row and facing the brothers, who were seated in a single row. Within the circle was another seat for the ordained and officiating elders. There was a table with bread and wine, and under it were buckets of water, basins, and towels. The bread and wine were first passed around by the officers of the church, after which came the feet-washing. The elder who began the ceremony drew off his coat and vest, and girded a towel around his waist. He then began on the right, washing and wiping the feet of the brother at the head of the line, who in turn arose and remaining barefooted, performed the office to the one next him, and so on until the feet of all had been washed. The elder who was the first to perform the rite was the last to receive it. The sisters performed the rite in the same manner as did the brothers. At the conclusion the elders, while singing, passed around and shook the hands of all the brothers and sisters."

King Humbert, of Italy, and his wife, are making themselves quite popular by their unassuming manners and sympathy with the people.

King Humbert objects to taking his pleasures at shows and exhibitions as a solitary; he likes his people to be present and share them with him. At the opening of the exhibition at Venice the king gave expression to his disappointment at the loneliness and emptiness of the halls. An official told him that the public had been kept out from loyal consideration for the comfort of himself and the queen. "I am sorry for this," said his majesty, "though you have done it in good part; it is my belief that the king belongs to the people as well as the people to the king." Before leaving the exhibition he recurred to the subject, again expressing his deep regret. "I hope that none of you believe," said he, "that I am the sort of man who is shy of being seen among the people. I have no grounds whatever for such a feeling."

King Humbert, according to an *American Register* correspondent, is known for his temperance in all things except that of smoking. It has often been noticed what an exceedingly small eater the King had shown himself on all occasions, and as to drink, his guests may have it in plenty, but his favorite "tipple" is water. His one great weakness was (for it is a thing of the past) a good cigar. He was a formidable smoker, but he abused his taste in that line to such an extent that he has taken a new departure and has "sworn off" from the fragrant weed. His nerves had begun to suffer, he had asthmatic turns, could sleep but little, and then had to be propped up by plenty of pillows. Some weeks ago his physician told him what was the matter, and King Humbert said: "From this day forth I will not smoke another cigar, or anything in the shape of tobacco. His majesty has kept his word, and the result has been a most noticeable improvement in his health. King Humbert is a man of iron will, and no one doubts that he will keep his self-made pledge.

His wife, Queen Margaret, is soon to figure as an author — with stories founded on the legends of the Middle Ages. She speaks several languages and reads English literature, keeping herself posted on English views and politics. She is described as being devout but liberal, lovely and graceful, quite attractive, and much idolized by the Roman people.

The Queen of Roumania is a poetess of romantic sentiments, and lately underwent examination for a diploma, giving her a right to do certain teaching in the schools. In fact, all the continental queens are much brighter than Victoria.

THE REIGN OF PEACE.

We find another very pleasant indication of the coming peace that was psychometrically prophesied for all the world, before 1889, in the Central American States. Advices from Panama of April 25th, said :

“Of great present and future interest to the republics of Central America are the treaties recently accepted by the Diet, which assembled in Guatemala. The aim was “to establish an intimate relationship between the five republics, and, by making the continuance of peace certain, to ‘provide for their final fusion into one country.’” The treaty contains 32 articles, which provide that perpetual peace shall exist between the republics, that all differences shall be arranged, and that in the event of this proving impossible, such differences shall be submitted to arbitration. The idea which appears to have been prominent among the members of the convention was the establishment of settled rules, which, governing all the republics, shall simplify the government of each. The fortunes of each one of these industrial and agricultural States is so intimately allied to those of the others, that it really appears that they are destined to form one common nation.

“To prevent further shedding of blood the Central American Congress made provision, in case of discord, that the States at variance should agree upon an arbitrator. For this reason a nomination is made in advance, and regulations were drawn up in order to prevent, under any circumstances, the outbreak of war. Should, however, armed disputes arise between two or more of the republics, the others bind themselves to observe the strictest neutrality.

“All the republics bind themselves in the most solemn manner to respect the independence of each State, and to prohibit the preparation in any one of armed expeditions against any of the others, and that all citizens of the different States shall enjoy similar privileges and rights throughout all of them.”

Finally — John Bright and 173 members of the British House of Commons have signed the American Peace Memorial, nine of whom will come with the deputation to America.

THE SINALOA COLONY.—Co-operation in some form is the only hope of philanthropists for a harmonious settlement of the labor question. Hence we must feel an interest in the Sinaloa Colony. I have always maintained that there are very few of the present

generation (who are the outcome of war and competition) fit for co-operative life. Mr. Owen in his letter of last August says:

“The work we have laid out in Sinaloa requires, at first, men of frontier experience — those who can fish, hunt, cook, work the land and hold to a purpose in the face of privations and even death.

“We repeat again that if the women wish us to succeed they must not go to Sinaloa until we have gotten water, garden, and houses for them, and *never* without *first* obtaining permission from our New York office.

“The Credit Foncier company was conceived in kindness and love for mankind, and its mission was and is peace on earth and good will to every human being. It is to be regretted that the Company was not financially able from the beginning to guard its friends from discomforts and disease. Such was its endeavor, but the circumstances surrounding our movement have made this impossible. Of all times during the 19th century, perhaps, we struck Sinaloa when it was the least prepared for us. Our friends, however, would not be advised. Their idea of co-operation was that every one was to act as he or she pleased, at the time and place he or she selected; and that the Company was to be responsible for his and her employment, food, shelter, health and comfort at all times and in every place. So thoroughly did they believe this that they did not even think it was necessary to give the Company a hint that they were going to Sinaloa, how, when, or for what purpose.

“Well! what was the result of each acting for him and herself? Some 400 and more persons were dumped off at Topolobampo into the brush and cacti, and over fifty per cent of these were women, children, and aged persons, who became at once a heavy, constant, and ever increasing care to those who were physically capable of meeting the requirements of the movement. This actually put upon every able-bodied pioneer a child, woman, or aged person to attend to, to see sheltered, to have fed, etc., etc., besides his duties, and it added five times to the expenses in the field which the Company proposed at first to meet. But this was not the worst. The attention which it was necessary to give to these non-combatants took the men from the work that the Company expected to be done. This discouraged those who were able and willing to work and piled anxieties upon our best friends until they tottered under loads other than belonged to the cause. Disease, death, and discouragement followed. Those who remained in the States were frightened, and the Company was left almost moneyless and powerless to assist, even when it was most earnest in its work and in its wish to do so.

“Had an army preparing for a campaign been recruited in such a way, its friends would have demoralized and defeated it before an enemy had been met. The United States Army, during the late rebellion, was recruited in the following way: every man had to be stripped naked, measured, weighed, examined, and reported by a medical officer to be physically and mentally capable of enduring camp life, before he was enlisted, and even after this test and care,

the records will show that thirty per cent each year, without going into battle, became sick, died, deserted, or went home, *i. e.*, only 70 per cent of all those recruited for the war stood the trials, even to get the first smell of the burnt powder.

"Now that we have gotten our pioneers reduced to about 200, to a few more than we had in December at Topolobampo, and to which number we then urged that no more be added, we can organize and begin anew to follow out the details laid down in *Integral Co-operation*, strengthened by having veterans in the field and by an experience with our people which will be of value to them and to the Company.

"We are informed that some of those who returned in July, like those who came back in April, expect to go again to Sinaloa as soon as the Company is in shape to push its work. We wish to say to these friends that all who have proven themselves to be thoroughly *with* the movement will be welcomed in our midst, but that we positively order — and in this we have the support of every director and every good colonist — that every person who goes to our settlements hereafter shall apply for and obtain permission from the New York office. *Our purpose is now to lead the movement and not to have the movement lead us.* Any colonist who goes to our settlements in violation of these instructions will not be received as a friend, will not be employed, sheltered or provided for, and will forfeit stock and credits in the Company."

When the pioneers in philanthropic schemes learn that their success depends entirely upon the persons enlisted, and when they select those persons by a psychometric knowledge of character or a thorough knowledge of their past lives, sternly rejecting all who are weak, unbalanced, passionate or selfish, success may be expected. The adversities at Topolobampo are the best preparation for success, by sending off all who were not fitted for such work.

There is evidently some good material at Topolobampo. Ida Hogeland wrote, July 30, 1887 :

"Let not your heart be troubled. There is nothing, absolutely nothing, up to this last day of July that has interfered with our bodily comfort, though we live in tents yet. The showers are so gentle and refreshing that they serve as a perpetual delight."

W. W. Green says :

"But whether stockholders do their part or not, we are here to do our part in solving the great question of *Integral Co-operation*, and if we fail it is their fault. But we do not intend to fail. We have men here of the right grit, and enough of them to hold the fort. So you need not be alarmed on that account. A. K. Owen has not lied to us about the resources of the country."

Mr. Owen promises to bring in a hundred good colonists in November, and says the Mexican government manifests a friendly feeling.

(Continued from page 32.)

The map of Gall presented here is taken from his large work published from 1809 to 1819 (price 1000 francs), the latter part being finished without the co-operation of Spurzheim. The great imperfection is apparent at a glance. Gall simply published what he saw, or thought he saw, and being a very imperfect, inaccurate observer of forms and outlines, he attached himself chiefly to the idea of prominences (or bumps) at certain localities, and to his mode of presenting the subject we are mainly indebted for the ridicule of phrenology as a science of bumps. I have taken much pains to assure my students that cerebral science has little or nothing to do with bumps, that bumps upon the skull belong to its osseous structure, which presents certain protuberances with which they should be acquainted, and do not indicate development of brain, which is indicated by gentle changes in the contour of the skull, the form of which shows how much room there is for special convolutions.

To Gall's drawing, which was by no means accurate, I have added the names of the organs as he recognized them, and given definite boundaries to the organs which he represented by a shaded drawing, conveying the idea of a central elevation. I have given them the whole space allowed by his shading, and this leaves considerable space unoccupied, as if he did not know what lay between them. Spurzheim, on the contrary, attempted to cover the entire ground, and had a more harmonious arrangement than Gall, in whose map we see the inventive faculty running into murder, and avarice into music and poetry. Yet even Spurzheim retained avarice in contact with ideality, invention, hope, and conscientiousness. Neither seems to have realized that there is no example in the brain of a single convolution perfectly homogeneous, and even intermingled in its minute structure, suddenly changing its essential functions into something entirely opposite, when there is not the slightest separation or differentiation of the cerebral matter. When such marked differences are perceptible, it is due to the separation of the convolutions by the furrows or anfractuositities into which the pia mater descends, making a substantial separation. But this nice survey of the convolutions and their boundaries was obviously impossible by craniotomy, which, at the best, could only recognize considerable differences of magnitude. Psychometry alone is capable of minute exploration of functions, the results of which I published in a large map of the head in 1842.

The chart of Spurzheim needs no further criticism at present. In contrast with the chart of Anthropology, the reader will observe that the latter presents the functions of the entire basilar region of the brain, which are marked upon the face and neck in the most proximate locations. The catalogue of Spurzheim is as follows:

- AFFECTIVE I. PROPENSITIES.—† Desire to Live. * Alimentiveness. 1. Destructiveness. 2. Amativeness. 3. Philoprogenitiveness. 4. Adhesiveness. 5. Inhabitiveness. 6. Combative-ness. 7. Secretiveness. 8. Acquisitiveness. 9. Constructiveness.
- AFFECTIVE II. SENTIMENTS.—10. Cautiousness. 11. Approbateness. 12. Self-Esteem. 13. Benevolence. 14. Reverence. 15. Firmness. 16. Conscientiousness. 17. Hope. 18. Marvel-lousness. 19. Ideality. 20. Mirthfulness. 21. Imitation.
- INTELLECTUAL I. PERCEPTIVE.—22. Individuality. 23. Configuration. 24. Size. 25. Weight and Resistance. 26. Coloring. 27. Locality. 28. Order. 29. Calculation. 30. Eventuality. 31. Time. 32. Tune. 33. Language.
- INTELLECTUAL II. REFLECTIVE.—34. Comparison. 35. Causality.

In presenting a psychological map of the brain it is almost impossible to separate psychology entirely from physiology in the nomenclature, as the basilar organs relate more to the body than the soul. Alimentiveness or appetite, Virility, Sensibility, Hearing, Vision, Turbulence, all imply physical operations. At the same time all the higher emotions, which we express in psychic terms, have their physical effects on the body, which are very important and enable us to understand PSYCHIC THERAPEUTICS, a science which has been blindly cultivated under the name of Mind Cure. A thorough understanding of the double functions of the brain and body enables us to solve all the great problems of mind and body, and apply our solution to the business and duties of life and organization of society.

It is not proposed to present here a complete view of the new Anthropology, as the functions and locations of organs will be presented fully hereafter, but merely to show by a brief catalogue how large an addition has been made to the old system to fill all the vacant spaces left on the surface of the cranium and on the basilar surfaces of the brain which are reached through the face and neck, the functions of which are therefore designated on the external locations on the face and neck through which they are reached.

In the intellectual region our more thorough analysis gives us for the higher understanding, not merely Comparative Sagacity and Causality, but Foresight, Sagacity, Judgment, Wit, Reason, Ingenuity and Scheming or planning. At present I merely state the facts that such organs are demonstrated by experiments. The philosophy, beauty and perfection of the new Anthropology will be made apparent as the subject is developed hereafter. Behind the region of understanding are found several semi-intellectual organs,—Ideality and Marvellousness, which have been recognized in the old system, and above them Imagination and Spirituality, which in connection with Marvellousness make a group to which I have given the name of Genius, as when largely developed they give great brilliance and expansion of mind. Immediately above Reason is a region producing Pliability and Versatility, which greatly assists the reasoning faculty in mastering unfamiliar truth. Admiration, adjacent to Imagination, gives great power of appreciation and recognition of merit. Sincerity and Candor or Expressiveness also add much to the capacity for attaining truth; and Liberality, between Foresight and Benevolence, adds much to the expansion of the understanding.

The middle intellectual region gives us Intuition and Clairvoyance at the inner face of the front lobe, then Consciousness and observation, running into recent and remote Memory, above the region of Phenomena which recognizes the changes in physical objects. Between Time and Invention we have System, lying between Order below and Planning above. Between Invention and Ideality we have Composition or Literary Capacity, and in Ideality a region of Meditation (not marked) running into Somnolence, the region of Dreaming and of Transcorporeal Perception or Impression. This runs into General Physical Sensibility, through Impressibility (not marked), and

anteriorly into the sense of Hearing (adjacent to Language and Tune). The organ of Sensibility has many subdivisions unnecessary to mention at present. Below this lies the region of Interior Sensibility, which I have generally called Disease, because it gives so great a liability to morbid conditions, but of course no condition in the human constitution is morbid aside from injurious influences.

In the lower range of Intellectuality we find just below Order and Calculation the sense of Force, which might be called the muscular sense or sense of exertion, by means of which we perceive the action of our muscles and attain great dexterity. Immediately over the pupil of the eye we find the faculty of Vision or sense of Sight, marked Light, which runs into a sense of Shade at the inner angle of the eye, by which two perceptions everything in nature except colors is recognized. Light extends up into Color. The middle of the brow is therefore the seat of Vision, while Hearing is in the temples behind the eye. The eye gives us the external location of the organs just behind it, which I do not call Language, although certainly favorable to the study of languages, in which Gall was practically correct. The anterior surface of the middle lobe, represented by the eye and the face, is a region of natural language or Expression, a tendency to manifestation which is so conspicuous in children, but which becomes subdued in adult life by the higher powers, during which change the infantile fulness of face generally disappears. The prominence of the eye therefore indicates a more active manifestation of intellect and close attention to everything that interests, or thoughtful observation.

The face is marked as the region of Expression, which lies in the anterior surface of the middle lobe, and gives the ready excitability and disposition to manifest our feelings in response to all who approach us. The upper portion of the face corresponds to the expression of the upper surface of the brain, the lower to the occipital region and the posterior inferior portion to the basilar region. Hence the breadth and prominence of the lower part of the face is not a pleasing feature. Ardor or evolution of warmth is expressed by the prominence of the chin, which corresponds to the medulla oblongata. Excitability running into Insanity is expressed below the jaw, and its milder form as Childishness and tendency to Idiocy below the anterior part of the jaw, while Hysterical Nervousness appears below the chin, and Sexual Passion at the larynx.

On the side of the head we have Modesty and Reverence, the former running down into Bashfulness and the latter into Humility or Servility. Next to these we find Sublimity, which was correctly suggested by the Edinburgh phrenologists. It lies between Reverence and Cautiousness.

Passing up from the timid and excitable region of Cautiousness to its upper prudential region we reach a prudent, calm and self-controlling region which is marked Sanity, as it is the power which overrules the passionate excitability and gives us self-control and consequent clearness of mind. Next behind Cautiousness comes Coolness or Coldness, which is both a mental and physical quality, behind which we have a region of Repose, the tendency of which is toward sleep.

Below Coolness we have a region marked Force, which gives energy and impulse without the violence that is developed lower down.

Immediately over the ear is the region of Irritability, the antagonist of Patience. Going forward, the functions change to Excitability and Sensibility; going back it becomes impulsive and somewhat lawless. This impulse, antagonistic to Religion, manifests itself as Impulsiveness and Profligacy. Farther back the impulse becomes the Rivalry which is seen in all species of games as well as in the competitions of all species of business and ambition. Rivalry runs into grasping Selfishness, Acquisitiveness or avarice, and this, through Jealousy and Deceit, into the familiar function of Combaticiveness.

Passing down from Combaticiveness, Jealousy, and Rivalry, we come to a more intense hostility in Hatred, or the spirit of Domination and Revenge (antagonistic to Love), anterior to which at the mastoid process we find the maximum violence in Destructiveness and Desperation, the antagonists of Hope, and Philanthropy or Kindness. This is the murderous region, below and behind the ear, which Gall and Spurzheim mislocated above it, whereas it belongs to the inferior face of the brain, where the organs grow downward.

Passing forward and inward on the basilar surface, adjacent to the petrous ridge of the temporal bone, and the anterior margin of the tentorium, we reach in front the passional region of Rage and Insanity and a little further back, a region of restless and lawless Turbulence, which is marked upon the neck, and which antagonizes the regions of Tranquillity, Patriotism, and the outer portion of Conscientiousness.

Anterior to the Destructive and Turbulent region, but a little more external than Insanity, are the regions of Roguery and Pessimism, which appear immediately at the ear and on the lower angle of the jaw, which is marked as Melancholy on account of its sullen gloom, which looks always on the unfavorable side. The organ manifested behind the jaw through the inner ear or meatus auditorius is one of sensual selfishness which, when predominant, produces Baseness or disregard of all duties for our own indolent and profligate indulgence, antagonizing Conscientiousness. Closely adjacent to this is the tendency to Intemperance, belonging to the organ of Love of Stimulus, at the posterior margin of Alimentiveness. Anterior to Alimentiveness is the indolent region, the organ of Relaxation, between Disease and Melancholy, the antagonist of Energy which gives untiring industry.

Looking at the occiput, we find below Self-esteem or Pride, which was correctly located, the organs of Self-confidence, Love of Power, and Arrogance, extending down the median line to the cerebellum. Parallel to this we find Ostentation (which might be called Vanity) and Ambition, organs which antagonize Modesty and Ideality, as those of the median line antagonize Reverence. Next to Ambition comes the region of Business Energy, a less aspiring and ostentatious element than Ambition. Next to this come the regions of Adhesiveness, the gregarious social impulse, Aggressiveness, the intermediate between Adhesiveness and Combaticiveness, possessing much of the character of each, and Self-sufficiency, which relies upon our own knowledge and desires to lead others. These three organs are the

antagonists of the intellectual, and yet by a wonderful law to be explained hereafter, they co-operate with them. The region between Aggressiveness, Repose, and Force is marked Stolidity, as that is the effect of its predominance. It bears some resemblance to the stubborn character of the upper portion of Combativeness, in which organ we may clearly distinguish five or six different modifications of its energy.

Combativeness, Aggressiveness, and Business Energy run into Dogmatism, a sceptical and domineering impulse. Ambition and Ostentation run down into Loquacity and Fascination, below which we find Familiarity, which runs into Arrogance and Sexual Virility. Between the latter and the Turbulent region is the region of pure Animalism, of which Sarcognomy shows the correspondence in the legs. Above this in the region of Hatred is the location of Vital Force, which has its correspondence at the upper posterior part of the thigh. The general sympathy of the thigh is found in the restless and impulsive region at the side of the neck, which antagonizes Cautiousness.

On the superior surface of the brain we find parallel to Religion on each side, Philanthropy or Kindness, Hope and Love, which antagonize Destructiveness, Desperation, and Hate. Anteriorly on each side of Benevolence is a pleasing region antagonistic to Combativeness and Jealousy, and manifesting many pleasing sentiments, which I have grouped under the general title of Harmony. In this region Faith and Candor, or love of truth, antagonize Jealousy. Politeness, Imitation, Friendship, Admiration, Pliability, Humor (or Mirthfulness), and Sympathy antagonize Combativeness. The region of Genius antagonizes sceptical Dogmatism.

Behind Love, which self-evidently belongs to the higher region of the brain, where the founders of the science failed to find it, comes Conscientiousness, which was discovered by Spurzheim, and behind that, experiment shows Fortitude, the antagonist of the sensuous appetite, Energy, the antagonist of indolent relaxation, and Cheerfulness, the antagonist of Melancholy, by which I have so often removed depression of spirits, the lack of which leaves us a prey to melancholy. Exterior to Conscientiousness comes Patriotism, or love of country.

Parallel to the posterior part of Firmness lies Heroism, or Hardihood, next to which come Health and Oratory, then Approbativeness and Playfulness, running into Sense of Honor and Magnanimity. Approbativeness, Playfulness, Honor, Magnanimity and Self-sufficiency might as one group be almost included in the old conception of Approbativeness. Magnanimity is a faculty closely akin to Self-esteem or Pride, but belongs more to interior sentiment and is less external or demonstrative.

All of these new organs and faculties have been discovered, demonstrated and studied since 1835, my first discoveries, which included a great portion of the whole, having been made by the cranioscopic method of Gall and Spurzheim, in which I found no difficulty in detecting the errors of my predecessors, and discovering the truths which are so patent to one who seeks them. But alas, the dispassionate search for truth is the rarest virtue on earth. Even Gall himself had not enough of this to recognize the discoveries of Spurzheim.

Nor had Spurzheim enough to get rid of some of the palpable errors of Gall, such as placing Acquisitiveness in the temples, Mirthfulness in the philosophic group, and reversing the true positions of Tune and Constructiveness, extending the latter into the middle lobe. Spurzheim, however, was a better and more faithful observer than Gall, and greatly improved the science of Phrenology, though he never realized that from the brain we may develop a complete Anthropology.

This hasty enumeration of the psychic portion of the demonstrated functions of the brain, which my predecessors failed to reach, will give the reader some idea of the magnitude of the task to discover all this, to establish its relations to anatomy, and, I may add, to cerebral mathematics, and to organize the whole into a harmonious philosophy, which demonstrates itself, when understood, by a divine perfection which is beyond the power of human invention to originate.

Perhaps some readers may feel that I should have introduced the subject by systematic demonstrations and narratives of experiments. I avoid this because such narratives would not be attractive to readers who are eager to reach a valuable truth, and do not wish to go through the labors of discovery. Nor am I at all concerned about demonstrations. If I have unveiled eternal truths, my successors, if they are faithful students, will be compelled to see what I have seen, and to verify my observations.

I simply KNOW the truth of what I present, from several reasons, each one of which is sufficient in itself.

1. **EXPERIMENTAL.**—As an experimental investigation I have many thousand times excited the organs of the brain in intelligent persons and made them realize or show the effects as I stimulated the intellect, the emotions, the passions or the physiological functions, so as to bring out Memory, Intuition, Somnolence, Spirituality, Love, Religion, Hope to ecstasy, Pride, Arrogance, Combaticiveness, Avarice, Hunger, Theft, Insanity, Sleep, Mirth, Grief, etc., etc., and the organs that change the action of the heart, the muscular strength and the bodily temperature. These experiments have been made before great numbers of enlightened persons and have been largely repeated by my students. Manifestly I cannot speak with any less confidence of Anthropology than a chemist does of chemistry, when for forty-five years, I have ever been able and willing to demonstrate its principles by experiments on intelligent persons, changing their physical strength, their circulation and their mental faculties.

2. **SENSITIVE.**—I have felt nearly all the functions of the brain in various degrees of excitement in my own person, and know the positions of the organs as well as the gymnast knows the position of the muscles in which he produces fatigue. My physical sensibility has been so acute as to recognize by local sensations at all times the degree of activity in any portion of the brain, manifested by local warmth and sensibility, by a sanguineous pressure, by vivid sensations in the scalp, with erection of the hair, or by aching fatigue, or by irritations and tenderness in the scalp; or in case of inactivity by the entire absence of sensation, or in case of obstruction by a distinct feeling of oppression.

3. **PSYCHOMETRIC.**— I have explored every portion of the brain with care and minuteness by the psychometric method, even tracing the convolutions and their anfractuositities, and observing from point to point how beautifully and harmoniously the innumerable functions blend with each other; how the different portions of a convolution vary, and how the different conditions of the brain and different degrees of excitement modify the results; and these investigations have been carried on for years, until results were clearly established and over and over confirmed by psychometry, by experiment, and by consciousness.

4. **MATHEMATICAL.**— The development of so positive a science enabled me to establish certain mathematical or **GEOMETRIC** laws of cerebral action, concerning the direction and mode in which all faculties act upon the mind and body, which laws constitute the **BASIC PHILOSOPHY** of Anthropology, the highest generalization of science. These laws constitute a compact system of science, lying at the basis of all psychology, as the bony skeleton is the basis of the human form. These laws being easily demonstrated, and giving great clearness and systematic beauty to the whole science, are alone a sufficient demonstration. They constitute the science of **PATHOGNOMY**.

5. **CRANIOSCOPY.**— In describing characters or constitutions, the new system is continually tested and demonstrated. All whom I have taught find, when they test it, that, in its applications by cranioscopy, the results invariably confirm the accuracy of the science.

6. **CORRESPONDENCE.**— Sarcognomy demonstrates in the body an entire correspondence to the system of functions and organs discovered in the brain. The same functions, on a lower plane and in corresponding locations, are found in the body.

7. **APPLICATION.**— In the application of the science, not only to the diagnosis of character and disease but to the solution of problems in human nature, the explanation of temperaments, the determination of relations between persons or sociology, the correction of education, the organization of philosophy, the criticism of literature, the philosophy of oratory and art, the development of a philosophic pneumatology and religion, and, finally, the study of the animal kingdom,— every application gives evidence of its competency and its truth as a supreme science and philosophy.

MASTERING THE SCIENCE.— The large amount of detail of the organology of the brain which has been presented, will, no doubt, strike most readers with a sentiment of multitudinous confusion, and a doubt of the possibility of their ever applying so complex a science to the study of character. I have the pleasure of saying that the difficulty quickly vanishes when one is rightly instructed, and that I generally succeed in a single evening in making my pupils acquainted with the localities so well as to avoid any material error. The more perfectly any science is developed and understood the easier it becomes to impart its principles. In the next chapter I will show how easy it is to learn the organic locations of Anthropology and apply them to the judgment of character.

TO YOU PERSONALLY.

The JOURNAL OF MAN acknowledges with pleasure your co-operation during the past year, its trial trip. It presumes from your co-operation, that you are one of the very few truly progressive and large-minded mortals who really wish to lift mankind into a better condition, and who have that practical sagacity (which is rare among the educated) by which you recognize great truths in their first presentation before they have the support of the leaders of society. If among our readers there are *any* of a different class, they are not expected to continue. The sincere friends of the JOURNAL have shown by many expressions in their friendly letters, that they are permanent friends, and as the present size of the JOURNAL is entirely inadequate to its purposes, they desire its enlargement to twice its present size and price. They perceive that it is the organ of the most important and comprehensive movement of intellectual progress ever undertaken by man, and they desire to see its mission fulfilled and the benefit realized by the world, in a redeeming and uplifting education, a reliable system of therapeutics, a scientific and beneficent religion, a satisfactory spiritual science, and the uplifting of all sciences by Psychometry. But it is important to know in advance that all the JOURNAL's present readers desire to go on in an enlarged and improved issue. You are, therefore, requested to signify by postal card your intentions and wishes as to the enlarged JOURNAL. Will your support be continued or withdrawn for the next volume, and can you do anything to extend its circulation? An immediate reply will oblige the editor.

College of Therapeutics.

The next session opens by an Introductory Lecture, at 6 James street, Tuesday evening (7.30), November 1st, which all subscribers of the JOURNAL are invited to attend. Fee for the course of six weeks, \$25.

Subject of the introductory, "What can we all do for ourselves and our friends?"

LITERARY NOTICES.

THE life of Philippus Theophrastus, Bombast of Hohenheim, known by the name of Paracelsus, and the substance of his teachings concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy, and Astrology, Philosophy, and Theosophy, extracted and translated from his rare and extensive works, and from some unpublished manuscripts, by FRANZ HARTMANN, M.D., 220 pages. Published by George Redway, London, York Street.

Scientific students will find it interesting to trace the life and speculations of Paracelsus, but to those who are not well grounded in science and philosophy, who have an easy credulity, such writings have a misleading tendency. Paracelsus was a great reformer, both in medicine and religion, and had very remarkable success as a physician. The sensation he produced, the profound admiration of his friends and hostility of his enemies show him to have been an extraordinary man. The present

volume is well written and interesting, and furnishes themes for future comment.

"Life and Labors of Dr. J. R. Newton,—Healer, or The Modern Bethesda." This handsome volume of 320 pages, with a fine likeness of Dr. Newton, should occupy a place in every library, as a record and demonstration of the grand truth that man has in his living spirit a healing power which is proportioned to his spiritual development and affinity with heaven. Sold by Colby & Rich, Boston, \$2.

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Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or pas-sional, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or *legislation* that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Descartes with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorse and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

BUCHANAN'S JOURNAL OF MAN.

VOL. I.

DECEMBER, 1887.

No. 11.

The World's Neglected or Forgotten Leaders and Pioneers.

LEIF ERICSON, the long-forgotten Scandinavian discoverer of North America, nearly five hundred years before Columbus, has at last received American justice, and a statue in his honor has been erected, which was unveiled in Boston, on Commonwealth Avenue, before a distinguished assemblage, on the 29th of October.

The history of the Scandinavian discovery and settlement was related on this occasion by Prof. E. Horsford, from whose address the following passages are extracted :

“What is the great fact that is sustained by such an array of authority? It is this: that somewhere to the southwest of Greenland, at least a fortnight's sail, there were, for 300 years after the beginning of the 11th century, Norse colonies on the coast of America, with which colonies the home country maintained commercial intercourse. The country to which the merchant vessels sailed was Vinland.

“The fact next in importance that this history establishes is, that the first of the Northmen to set foot on the shores of Vinland was Leif Ericson. The story is a simple one, and most happily told by Prof. Mitchell, who for forty years was connected with the coast survey of the United States in the latitudes which include the region between Hatteras and Cape Ann. Leif, says Prof. Mitchell, never passed to the south of the peninsula of Cape Cod. He was succeeded by Thorwald, Leif's brother. He came in Leif's ship in 1002 to Leif's headquarters in Massachusetts Bay and passed the winter. In the spring, he manned his ship and sailed eastward from Leif's house, and, unluckily running against a neck of land, broke the stem of the ship. He grounded the ship in high water at a place where the tide receded with the ebb to a great distance, and permitted the men to careen her in the intervals of the tide, to repair her. When she was ready to sail again, the old stem or nose of the ship was set up in the sand. Thorwald remained a couple of years in the neighboring bay, examining sandy shores and islands, but not going around the point on or near which he had set up his ship's nose. In a battle with the Indians he was wounded and died, and was buried in Vinland, and his crew returned to Greenland. A few years later, Thorfinn and his wife, Gudrid, set out with a fleet of three ships and 160 persons, of whom seven were women, to go to Vinland, and in two days' sail beyond Markland they came to the

ship's nose set upon the shore, and, keeping that upon the starboard, they sailed along a sandy shore, which they called Wunderstrandir, and also Furderstrandir. One of the captains, evidently satisfied that they were not in the region visited by Leif and Thorwald, turned his vessel to the north to find Vinland. Thorfinn and Gudrid went further south and trafficked, and gathered great wealth of furs and woods, and then returned to Greenland and Norway."

Prof. Horsford refers next to various geographic names on the New England coast which are of Scandinavian origin.

"What do all these names mean? They are certainly not Algonquin or Iroquois names. They are not names bestowed by the Plymouth or Massachusetts Bay colonies. Of most of them is there any conceivable source other than the memories lingering among a people whose ancestors were familiar with them? Are they, for the most part, relics of names imposed by Northmen once residing here?

"I have told you something of the evidence that Leif Ericson was the first European to tread the great land southwest of Greenland. His ancestry was of the early Pilgrims, or Puritans, who, to escape oppression, emigrated, 50,000 of them in sixty years, from Norway to Iceland, as the early Pilgrims came to Plymouth. They established and maintained a republican form of government, which exists to this day, with nominal sovereignty in the King of Denmark, and the flag, like our own, bears an eagle in its fold. Toward the close of the 10th century a colony, of whom Leif's father and family were members, went out from Iceland to Greenland. In about 999, Leif, a lad at the time of his father's immigration, went to Norway, and King Olaf, impressed with his grand elements of character, gave him a commission to carry the Christianity to which he had become a convert to Greenland. He set out at once, and, with his soul on fire with the grandeur of his message, within a year accomplished the conversion and baptism of the whole colony, including his father.

"To Leif a monument has been erected. In thus fulfilling the duty we owe to the first European navigator who trod our shores, we do no injustice to the mighty achievement of the Genoese discoverer under the flags of Ferdinand and Isabella, who, inspired by the idea of the rotundity of the earth, and with the certainty of reaching Asia by sailing westward sufficiently long, set out on a new and entirely distinct enterprise, having a daring and a conception and an intellectual train of research and deduction as its foundation quite his own. How welcome to Boston will be the proposition to set up in 1892, a fit statue to Columbus.

"We unveil to-day the statue in which Anne Whitney has expressed so vividly her conception of this leader, who, almost nine centuries ago, first trod our shores."

The statue, however, is purely fanciful, and gives no idea either of the personal appearance or costume of the great sailor, who has waited for this justice to his memory much longer than Bruno and many other heroes of human progress.

Columbus may have been original in his ideas, but it was the Northmen who led in exploration. It was they who changed the old flat-bottomed ships of the Roman Empire to the deep keels which made the exploration of the Atlantic ocean possible.

This act of justice has been prompted by the appreciative sentiments of the late Ole Bull, and the efforts of Miss Marie Brown, who has lectured on the subject. Miss Brown says that Columbus learned of the discovery of America at Rome, and also at Iceland, which he visited in 1477. Indeed, Columbus was not seeking the America of the Norsemen, but was sailing to find the Indies.

But now that historic justice is done, we realize that as Bryant expressed it of Truth, "the eternal years of God are her's," and she needs a good many centuries to recover her stolen sceptre. The triumph of truth follows battles in which there are many defeats that seem almost fatal. What is the loss of five centuries in geographic truth to the loss of a thousand years in astronomic science? It was for more than a thousand years that the heliocentric theory of the universe, developed by the genius of PYTHAGORAS, was ignored, denied, and forgotten, until the honest scholar, COPERNICUS, revived it by a mathematical demonstration, which he did not live long enough to see trampled on; for the great astronomer that next appeared, Tycho Brahe, denied it, and the Catholic Church attempted to suppress it in the person of Galileo, who is said to have been forced by imprisonment and torture to succumb to authority (the torture may not be positively known, but is believed with good reason). Even Luther joined in the theological warfare against science, saying, "I am now advised that a new astrologer is risen, who presumeth to prove that the earth moveth and goeth about, not the firmament, the sun and moon — not the stars — like as when one sitteth on a coach, or in a ship that is moved, thinketh he sitteth still and resteth, but the earth and trees do move and run themselves. Thus it goeth; we give ourselves up to our own foolish fancies and conceits. This fool (Copernicus) will turn the whole art of astronomy upside down; but the Scripture showeth and teacheth another lesson, when Joshua commandeth the sun to stand still, and not the earth."

The attitude of Luther in this matter was the attitude of the Church generally, in opposition to science, for it assumed its position in an age of dense ignorance, and claimed too much infallibility to admit of enlightenment. Nevertheless, the Church feels the spirit of the age and slowly moves. At the present time it is being *slowly* permeated by the modern spirit of agnostic scepticism, which is another form of ignorance.

Mankind generally occupy the intrenched camp of ignorance within which they know all its walls embrace; outside of which they look upon all that exists with feelings of suspicion and hostility, and alas, this is as true of the educated as of the uneducated classes. It was the French Academy that laughed at Harvey's discovery and at Fulton's plan of propelling steamboats, and even at Arago's suggestion of the electric telegraph, as the Royal Society laughed at

Franklin's proposed lightning rods. It was Bonaparte who treated both Fulton and Dr. Gall with contempt. It was the medical Faculty that arrayed itself against the introduction of Peruvian bark, which they have since made their hobby ; and it was the same Edinburgh Review which poured its ridicule upon Gall, that advised the public to put Thomas Gray in a straight-jacket for advocating the introduction of railroads. Equally great was the stupidity of the French. The first railroad was constructed in France fifty years ago. Emil Periere had to make the line at his own expense, and it took three years to obtain the consent of the authorities. Their leading statesman, Thiers, contended that railroads could be nothing more than toys. We remember that a committee of the New York Legislature was equally stupid, and endeavored to prove in their report that railways were entirely impracticable. English opposition was still more stupidly absurd. Both Lords and Commons in Parliament were entirely opposed. "The engineers and surveyors as they went about their work were molested by mobs. George Stephenson was ridiculed and denounced as a maniac, and all those who supported him as lunatics and fools." "George Stephenson although bantered and wearied on all sides stood steadfastly by his project, in spite of the declarations that the smoke from the engine would kill the birds and destroy the cattle along the route, that the fields would be ruined, and people be driven mad by noise and excitement."

Nothing is better established in history than the hostility of colleges and the professional classes to all great innovations. "Truly (says Dr. Stille in his *Materia Medica*) nearly every medicine has become a popular remedy before being adopted or even tried by physicians," and the famous author Dr. Pereira declares that "nux vomica is one of the few remedies the discovery of which is not the effect of mere chance."

The spirit of bigotry, in former times, jealously watched every innovation. Telescopes and microscopes were denounced as atheistic, winnowing machines were denounced in Scotland as impious, and even forks when first introduced were denounced by preachers as 'an insult on Providence not to eat our meat with our fingers.'

It is not strange that the last fifty years have sufficed to cover with a cloud of collegiate ignorance and bigotry the discoveries of the illustrious Gall, for whom I am doing a similar service, to that of Copernicus for Pythagoras.

This is nothing unusual in the progress of Science. There was no brighter genius in physical science at the beginning of this century than Dr. Thomas Young, who died in 1829, whose discoveries fell into obscurity until they were revived by more recent investigation. He had that intuitive genius which is most rare among scientists.

He was a great thinker and discoverer, who knew how to utilize in philosophy discovered facts, and was not busy like many modern scientists in the monotonous repetition of experiments which had already been performed.

"At no period of his life was he fond of repeating experiments or even of originating new ones. He considered that however

necessary to the advancement of science, they demanded a great sacrifice of time, and that when a fact was once established, time was better employed in considering the purposes to which it might be applied, or the principles which it might tend to elucidate."

He says, in his Bakerian lecture, "Nor is it absolutely necessary in this instance to produce a single new experiment; for of experiments there is already an ample store."

In a letter to his sister-in-law, Mrs. Earle, he says, "Acute suggestion was then, and indeed always, more in the line of my ambition than experimental illustration," and on another occasion, referring to the Wollaston fund for experimental inquiries, he said, "For my part, it is my pride and pleasure, as far as I am able, to supersede the necessity of experiments, and more especially of expensive ones." The famous Prof. Helmholtz said of Young:

"The theory of colors with all their marvellous and complicated relations, was a riddle which Göethe in vain attempted to solve, nor were we physicists and physiologists more successful. I include myself in the number, for I long toiled at the task without getting any nearer my object, until I at last discovered that a wonderfully simple solution had been discovered at the beginning of this century, and had been in print ever since for any one to read who chose. This solution was found and published by the same Thomas Young, who first showed the right method of arriving at the interpretation of Egyptian hieroglyphics."

"He was one of the most acute men who ever lived, but had the misfortune to be *too far in advance of his contemporaries*. They looked on him with astonishment, but could not follow his bold speculations, and thus a mass of his most important thoughts remained buried and forgotten in the 'Transactions of the Royal Society,' until a later generation by slow degrees arrived at the re-discovery of his discoveries, and came to appreciate the force of his argument and the accuracy of his conclusions."

This half century of passive resistance to science, in the case of Dr. Young and Dr. Gall, is nothing unusual. It was 286 years from the day when Bruno, the eloquent philosopher, was burned at the stake by the Catholic Church, before a statue was prepared to honor his memory in Italy.

What was the reception of the illustrious surgeon, physiologist, and physician, John Hunter? While he lived, "most of his contemporaries looked upon him as little better than an enthusiast and an innovator," according to his biographer; and when, in 1859, it was decided to inter his remains in Westminster Abbey, it was hard to find his body, which was at last discovered in a vault along with 2000 others piled upon it.

Harvey's discoveries were generally ignored during his life, and Meibomius of Lubeck rejected his discovery in a book published after Harvey's death.

When Newton's investigations of light and colors were first published, "A host of enemies appeared (says Playfair), each eager to obtain the unfortunate pre-eminence of being the first to attack con-

clusions which the unanimous voice of posterity was to confirm." Some, like Mariotte, professed to repeat his experiments, and succeeded in making a failure, which was published; like certain professors who at different times have undertaken to make unsuccessful experiments in mesmerism and spiritualism, and have always succeeded in making the failure they desired.

Voltaire remarks, and Playfair confirms it as a fact, "that though the author of the *Principia* survived the publication of that great work nearly forty years, he had not at the time of his death, twenty followers out of England."

If educated bigotry could thus resist the mathematical demonstrations of Newton, and the physical demonstrations of Harvey, has human nature sufficiently advanced to induce us to expect much better results from the colleges of to-day—from Harvard, Yale, Princeton, and the rest? If such a change has occurred, I have not discovered it.

Neglect and opposition has ever been the lot of the original explorer of nature. Kepler, the greatest astronomical genius of his time, continually struggled with poverty, and earned a scanty subsistence by casting astrological nativities.

Eustachius, who in the 16th century discovered the Eustachian tube and the valves of the heart, was about 200 years in advance of his time, but was unable, from poverty, to publish his anatomical tables, which were published by Lancisi 140 years later, in 1714.

Not only in science do we find this stolid indifference or active hostility to new ideas, but in matters of the simplest character and most obvious utility. For example, this country is now enjoying the benefits of fish culture, but why did we not enjoy it a hundred years ago? The process was discovered by the Count De Goldstein in the last century, and was published by the Academy of Sciences, and also fully illustrated by a German named Jacobi, who applied it to breeding trout and salmon. This seems to have been forgotten until in 1842 two obscure and illiterate fishermen rediscovered and practised this process. The French government was attracted by the success of these fisherman, Gehin and Remy, and thus the lost art was revived.

Even so simple an invention as the percussion cap, invented in 1807, was not introduced in the British army until after the lapse of thirty years.

The founder of the kindergarten system, Friedrich FROEBEL, is one of the benefactors of humanity. How narrowly did he escape from total failure and oblivion.

The "Reminiscences of Frederick Froebel," translated from the German of the late Mrs. Mary Mann, gives an interesting account of his life and labors, upon which the following notice is based:

"Froebel died in 1852, and it is possible that his system of education would have died with him—to be resurrected and reapplied by somebody else centuries later—only for a friend and interpreter who remained to give his teachings to the world. This friend, disciple, and interpreter was Madame Von Marenholz. His system

of education had this peculiarity which made it different from any other plan of teaching ever given to the world — it was first grasped in its full significance by women. They, sooner than men, saw its truth to nature, and its grand, far-reaching meaning, and became at once its enthusiastic disciples. But the German women are in a bondage almost unknown to their sisters of the other civilized races, therefore Froebel's reform progressed only slowly. Had his principles been given to the world in the midst of American or English women, they would most likely have been popularly known and adopted long ago.

"Froebel did not see any very magnificent practical results flow from the "new education" in his time. While he lived the ungrateful tribe of humanity abused, misrepresented, and laughed him to scorn, as it has done everybody who ever conferred any great and lasting benefit on it. A touching illustration of this is given in the anecdote narrating Frau Von Marenholz's first meeting with the founder of kindergartens. The anecdote begins the book, and it is the key-note of the sorrowful undertone throughout.

"In 1849 Frau Von Marenholz went to the baths of Liebenstein. She happened to ask her landlady what was going on in the place, and in answer the landlady said that a few weeks before a man had settled down near the springs who danced and played with the village children, and was called by people "the old fool." A few days afterwards Madame Von M. was walking out, and met "the old fool." He was an old man, with long gray hair, who was marching a troop of village children two and two up a hill. He was teaching them a play, and was singing with them a song belonging to it. There was something about the gray-haired old man, as he played with the children, which brought tears into the eyes of both Madame Von M. and her companion. She watched him awhile, and said to her companion :

"'This man is called 'old fool' by these people. Perhaps he is one of those men who are ridiculed or stoned by contemporaries, and to whom future generations build monuments.'"

"I knew," says Madame Von M., "that I had to do with a true man — with an original and unfalsified nature. When one of his pupils called him Mr. Froebel, I remembered having once heard of a man of that name who wished to educate children by play, and that it had seemed to me a very perverted view, for I had only thought of empty play, without any serious purpose."

"Froebel met with violent opposition and ridicule all his life, and just when at last he thought he had successfully planted his ideas, there came a sudden death-blow to his hopes, which was also a death-blow to the good and great man. The Prussian Government was and is as tyrannical as William the Conqueror, who made the English people put their lights out at dark, and suddenly, in August, 1851, the Prussian Government immortalized itself by passing a decree forbidding the establishment of any kindergartens within the Prussian dominions. In unguarded moments, Froebel had used the expression "education for freedom," in referring to his beloved plans,

and that was enough for Prussia, in the ferment of fear in which she has been ever since 1848. Kindergartens in Germany have not yet recovered from this blow, and Froebel himself sunk under it and died. But a little time before he died, he said: "If 300 years after my death, my method of education shall be completely established according to its idea, I shall rejoice in heaven."

"Froebel's life was full of strange vicissitudes and disappointments. The few friends who understood him, and the children whom he taught, and who, perhaps, understood him better than anybody else, revered him, and loved him as father, prophet, and teacher.

"On his seventieth birthday, two months before his death, his beloved pupils gave him a festival, which is beautiful to read about. It must have gladdened the pure-hearted old man immeasurably. Froebel was wakened at sun-rise by the festal song of the children, and as he stepped out of his chamber to the lecture-room, he saw that it had been splendidly adorned with flowers, festoons, and wreaths of all kinds. The day was celebrated with songs and rejoicing, and gifts were received from pupils and friends in various parts of the world, and in the evening, after a song, a pupil placed a green wreath upon the master's head.

"Two months after this he died peacefully. One of his strongest peculiarities was his passionate love for flowers, and during his illness he repeatedly commended the care of his flowers to his friends. He had the window opened frequently, so he could gaze once more on the out-door scenes he loved so well. Almost his last words were: 'Nature, pure, vigorous Nature!'"

JOHN FITCH, the inventor of steamboats, was even less fortunate than Froebel. No patron took him by the hand, and although his invention was successfully demonstrated at Philadelphia in 1787, by a small steamboat, the trial being witnessed by the members of the convention that formed the Federal constitution, he could not obtain sufficient co-operation to introduce the invention, and finally left his boat to rot on the shores of the Hudson and returned to his home at Bardstown, Ky., where he died in 1798. The unsuccessful struggles of Fitch make a melancholy history. In his last appeal he used this language: "But why those earnest solicitations to disturb my nightly repose, and fill me with the most excruciating anxieties; and why not act the part for myself, and retire under the shady elms on the fair banks of the Ohio, and eat my coarse but sweet bread of industry and content, and when I have done, to have my body laid in the soft, warm, and loamy soil of the banks, with my name inscribed on a neighboring poplar, that future generations when traversing the mighty waters of the West, *in the manner that I have pointed out*, may find my grassy turf."

In the lives of Pythagoras, Copernicus, Galileo, Ericson, Bruno, Harvey, Kepler, Newton, Hunter, Gall, Young, Froebel, Gray, Fitch, Stephenson, and *many others*, we learn that he who assails the Gibraltar of conservative and authoritative ignorance must expect to conduct a very long siege, to maintain a resolute battle, and perhaps to die in his camp, leaving to his posterity to receive the predestined

surrender of the citadels of Falsehood and Darkness, for the eternal law of the universe declares that all darkness shall disappear, and Light and Peace shall cover the earth, as they already fill the souls of the lovers of wisdom.

Social Conditions.

UNDERGRADUATE EXPENSES AT HARVARD. — A physician has written me to know what the annual expense is for an undergraduate at Harvard College. The inquiry is made that he (the querist) may know somewhere near what it will cost to send his son to that institution. Thinking that others of the *Journal's* readers might like to know what a literary (or liberal) education costs at a first-class college, I have looked up the present cost, and by comparing it with my own, thirty-five years ago, I find that expense has increased from year to year, until now it requires about \$550 to \$600 annually to cover tuition, room-rent, board, and common running expenses. A boy might squeeze through for \$400 a year, but he would have to pinch and be niggardly, if not mean. The \$550 or \$600 would not cover vacation expenses and society dues, therefore the larger sum ought to be reckoned as the cost annually for a Harvard undergraduate at the present time. And upon inquiry, I find that about the same amount of money is required by an undergraduate of Yale. Board in New Haven is the same in price as in Cambridge. For the four years' course, then, there should be provision for \$2,500. Rich students spend a \$1000 or more each year, but they do not embrace ten per cent. of the classes. The average student when I was in Harvard expended \$350 to \$400 a year — a cost which did not cover vacation expenses and society matters. I will venture the remark that as high an order of scholarship can be obtained at "Western" colleges as in Harvard or Yale; and that the expense of student life would not be two-thirds as much. Why, then, take the extravagant course? The *name* and *fame* of an institution count for something. A recently founded college may not live long; it has to be tested by time before *prestige* can be attained. Universities have to be endowed before they can command the best talent of the world in teachers. The fees obtained from students will not pay the expenses of a first-class literary institution.

Lastly, an education of a high order does not insure success in life, but, other things being equal, the man of learning has the best chance to win in the race we are running. — *Eclectic Medical Journal*

EUROPEAN WAGES. — Senator Frye said in a public address in Boston: "I say from all my observations made there, and they were made as carefully as I could make them, and in all honesty of purpose, there is only one country in Europe that comes within half of our wages, and that is England, and the rest are not one-third, and some not within one-quarter, of our wages."

INDIA AS A WHEAT PRODUCER. — "Consul-General Bonham says she is a dangerous competitor of the United States. The report of Consul-General Bonham at Calcutta, British India, treats at length

of the wheat interests of that country. The area devoted to wheat in 1886 was about 27,500,000 acres, and the total yield 289,000,000 bushels. As compared with the wheat of the Pacific coast, the Indian wheat is inferior, but when exported to Europe it is mixed and ground with wheat of a superior quality, by which process a fair marketable grade of flour is obtained. The method of cultivating the soil is in the main the same as it was centuries ago, and there seems to be great difficulty in inducing the farmer to invest in modern agricultural implements, and yet, with all the simple and primitive methods, the Indian farmers can, in the opinion of the Consul-General, successfully compete with those of the United States in the production of wheat. This is due to the fact that the Indian farmer's outfit represents a capital of not more than \$40 or \$50, and his hired help works, feeds, and clothes himself on about \$2.50 a month. The export of wheat from British India has increased from 300,000 cwt. in 1868, to 21,000,000 cwt. in 1886, and the increase of 1886 over 1885 amounts to about 5,000,000 cwt.

"The Consul-General says that some of his predecessors have claimed that the United States has nothing to fear from India as a competitor in the production of wheat. In this view he does not concur, and believes that to-day India is second only to the United States in wheat-growing. Furthermore, wheat-growing in India is yet in its infancy, and its further development depends principally upon the means of transportation to the sea-board. He fears that with the cheap native labor of India and the constantly growing facilities for transportation, the United States will find her a formidable competitor as a producer of wheat."

INCREASE OF INSANITY.—I have repeatedly referred to the increase of insanity and crime under our heartless system of education. It is illustrated by every collection of statistics. The increase between 1872 and 1885 was, in Maine, with five per cent. increase in population, in ten years, 23 per cent. increase in insanity. In New Hampshire, 13 per cent. in population, 55 in insanity. In these two States insanity increases four times as fast as population. In Massachusetts, population 33 per cent., insanity 91 per cent. In Rhode Island, population 40 per cent., insanity 94 per cent. In Connecticut, population 23 per cent., insanity 194 per cent. The total number of insane in New England has increased from 4,033, in 1872, to 7,232, in 1885,—an increase of 3,199 in 13 years. Such are the estimates prepared from official reports by E. P. Augur, of Middletown, Conn. Is it possible by the repetition of such statements as these to rouse the torpid conscience of the leaders of public opinion to the necessity of a NEW EDUCATION?

TEMPERANCE. — According to the National Bureau of Statistics, the annual consumption of liquors per capita in the United States, from 1840 to 1886, shows a reduction in the consumption of distilled spirits to less than one-half of the average between 1840 and 1870. The most marked decrease was between 1870 and 1872. The consumption of wine has averaged, from 1840 to 1870, about one-eighth

as much — since 1870, from 30 to 40 per cent. as much, but the consumption of malt liquors, which in 1840 and 1850 was little over half that of spirits, has rapidly risen until, in 1886, it was nine times as great, the number of gallons per capita being of spirits, 1.24; wines, 0.38; malt liquors, 11.18. The total consumption of liquors of all sorts has risen from 4.17 gallons per capita in 1840, to 12.62 in 1886. The consumption of malt liquors per capita has increased fifty per cent. in the last seven years.

The tax collected on whiskey for 1886 – 87 was \$3,262,945 less than for the previous year, and the tax on beer was \$2,245,456 more than for the previous year.

“Chevalier Max Proskowetz de Proskow Marstorn states that in Austria inebriety is increasing everywhere on a dangerous scale. The consumption of alcohol (taken as at 10 per cent.) was 6.7 litres a head in a population of 39,000,000; but in some districts 15½ litres was the average (4½ litres go to a gallon). In all Austro-Hungary there was an increase of nearly 4,000,000 florins in the cost of alcohol in 1884 – 85 over 1883 – 84. In 1885 there were 195,665 different places (stations, gin-shops, and subordinate retails) where liquors were sold. In districts where the most spirits are used there were fewer fit recruits.”

FLAMBOYANT ANIMALISM. — In Boston, which sometimes calls itself our American Athens, the highest truths of psychic science are daily neglected by the more influential classes, while races, games, and pugilism occupy the largest space in the daily papers, and a leading daily boasts of its more perfect descriptive and statistical record of all base-ballism as a strong claim to public support.

The pugilist Sullivan is the hero of Boston; he received a splendid ovation in the Boston Theatre, with the mayor and other dignitaries to honor him, and a belt covered with gold and diamonds, worth \$8,000, was presented, besides a large cash benefit. His departure for England was honored like that of a prince by accompanying boats, booming cannon, and tooting whistles, and he is said to swing a \$2000 cane presented by his admirers. How far have we risen in eighteen centuries above the barbarism of Rome? There is no heathen country to-day that worships pugilism. Perhaps when the saloon is abolished, we may take another step forward in civilization. London has rivalled Boston, giving Sullivan a popular reception by crowds which blocked up the principal streets.

Transcendental Hash.

The *Winsted (Conn.) Press* published an article on Buddhism in America which is interesting as a specimen of the rosy-tinted fog of some intellectual atmospheres, and the singular jumble of crude thought in this country. As an intellectual hash it may interest the curious. The following is the article:

BUDDHISM IN AMERICA.

While sectarian Christianity is, at great expense, with much ado, making a few hundred converts in Asia among the ignorant, Bud-

dhism is spreading rapidly in the United States, and is reaching our most intelligent people, without any propaganda of missionaries or force. There are already thousands of Buddhists in this country, and their number is augmenting more rapidly perhaps than that of any other faith, but of these probably comparatively few know that they are following the Buddhistic lines of thought and have adopted the principles of Buddhistic faith. Theosophy, mental science (sometimes called "Christian science"), esoteric Christianity and Buddhistic metaphysics are, we believe, substantially one and the same thing, and we may also include their intimate relative, known here as Modern Spiritualism, the difference between them being no greater than that which invariably arises from different interpretations of the same idea by different individuals under differing environment. To compare these differences with the differences of the Protestant sects would be exalting the sects, for sectarian Christianity is hardly worthy of association with the exalted teachings of Buddha, the theosophists, and the finer conceptions of our modern metaphysicians and Spiritualists, yet we make the comparison for the sake of illustration.

Counting the philosophical modern Spiritualists we may say that the number of people in this country who, without knowing it, perhaps, are reasoning themselves into acceptance of Buddhistic teachings, may be placed in the hundreds of thousands. A modified, spiritualized, and improved form of Buddhism is, we suppose, likely to unite the liberalized minds of this country (normal Christians and Infidels alike) into a common and highly intellectual and spiritual faith, opposed to which will be the less advanced people under the leadership of the Roman Catholic church, representing the temporal power of Christian priestcraft and the mythological superstitions which have attached themselves to the precepts and teachings of the Christ man of 1800 years ago.

Certainly no intelligent observer can look out upon the tremendous upheaval of religious thought which is now taking place in this country, without seeing that a new era has dawned in the spiritual life of the American people and foreseeing a readjustment of religious lines on a more elevated, less dogmatic and less antagonistic plane. We have been passing through the very same experiences that preceded a downfall of the polytheistic mythology, followed by the new era of Christian mythology in one part of the world and Buddhistic mythology in another. Jesus and Buddha both came to deliver exalted teachings which would lift the world out of bondage to an older faith and its more cruel superstitions and the corruptions of priestcraft and gross ceremonials; both were reformers of substantially the same abuses; both suffered for humanity, both lived humble and inspired lives, both were interpreters of the same truths to different peoples, both were good men, and both have come down to us with their greatness exaggerated by their followers beyond anything they claimed for themselves, while the personal existence of each is shrouded in the same mystery and covered with the same doubt. That these two men did exist as men we may well believe, but that as personages they were incarnated on earth is a matter of small

importance compared with the consequences which have followed their supposed embodiment.

The decline of faith in the old theology and the silent acceptance of new ideas by the church people of America, the rapid spread of infidelity and aggressive agnosticism, and the hold which Modern Spiritualism under various disguises now has upon the people, premise tremendous changes, and indicate a new era of spiritual thought—an era of better and sweeter life for mankind we trust.

Men and women who think alike will act together when prejudices born of old names, partisan rivalries and personal animosities are outgrown. A new philosophy with a new name, made up of the old truths with new refinements and elaborations, will unite the liberal-minded in a fraternity of thought based on a better understanding of spiritual truths, and clearer comprehension of the importance to humanity, of liberty, justice and love.

This new religion, if we mistake not the signs of the times, will or does partake largely of theosophic and Buddhistic metaphysics and is not, therefore, to be despised by our best thinkers. Buddhism corrupted by Brahmic theocracy—as Christianity by Mosaic rites, by papistic theology and sectarian piety—has come to us as a morbid asceticism or worse, delighting in self-inflicted individual tortures and revelling in unthinkable contradictions. This conception of it is probably false and due more to deficiencies of language and unreceptive habit of metaphysical thought than to perversity of ideas. A system of highest ethics, and a religion without a personal God, Buddhism deifies the soul of man and exalts the individual through countless experiences of physical embodiment into a position of apparently infinite wisdom—a condition beyond phenomenal existence and of course indescribable. It neither annihilates life in nirvana nor admits immortal existence as we understand existence—*i. e.*, in a perpetually objective form of some sort. It is better in some respects, though older, than Christism. Buddhas and Christs alike, we are taught, are only men sent from celestial congress to direct their fellow men into higher paths leading to incomprehensible perfections, and they are not more “gods” than other men, save in their greater experience.

Theosophy is to Buddhism what Modern Spiritualism is to Christianity—an acceptance of fundamental truths and rejection of priestly ceremonials; an adoption of the spirit and denial of the letter; an application of principles and ideas to real life and claiming not only to have new light but to be ever progressive. It is highly and intensely spiritual, and develops in some most marvellous powers over natural forces. Its spirituality, however, does not leave the earth untouched and mortal needs unrecognized. It is an advance movement in the East, bringing substance and actuality to much that in Buddhism is but vaporous ideality and bewildering prefiguration. It claims that intervening land or water is no barrier to close personal association of its brotherhood, and that they are confined to no land or clime. Here in America it has followers who walk by its light, we are told, without knowing it, and many students trying to encompass the mys-

teries of the occult science, which claims only to be like other science, the fruit of study and discovery, giving mastery over subtle forces of nature which physical scientists fail to recognize. Its ethics are the highest conceivable, and the individual existence of the soul apart from the body a matter of commonest demonstration among the adepts.

Mental science so closely resembles theosophy, as we understand it, that we hardly know the difference, save that of immaturity. It is theosophy in its infancy, adapted to the status of American thought in the psychological direction. Confined though it is at present chiefly to the curing of the sick it is by no means admitted that this is the limit or more than the beginning of its adaptation to human needs. It is spreading in this country with amazing rapidity, and though yet a child is certain to bring about a great change in the ideas of many regarding mind, its power over and priority to matter. So far as its students devote their attention to other than such comprehension of its postulates as is necessary to become healers, they are Buddhistic in thought and expression, and some even accept a modified theory of metempsychosis known as reincarnation. Still they reject the philosophy of Spiritualism respecting spirit life, and appear to be all at sea as regards the immediate future of the individual. In their utterances on this they are more Buddhist than Christian, as in other respects. They doubt or deny individual existence of the soul. The Spiritualist believes that his soul will have for all time a body of some sort, spiritual or physical, and his spirit-world and life are filled with very human occupations, thoughts and desires, carried on amid familiar scenery in a very substantial and earth-like manner. He believes in progress eternal, and the possibility of final merging of his individual self into the All-Self is so remote as to give him no concern. But the mental scientist, as near as we can express his notion, rejects the idea of spiritual embodiment, regards his personality as purely mortal and his soul one with indivisible God, now and forever. Personality is not an attribute of his soul; spirit or astral body he does not understand as ever existing to preserve individuality after physical dissolution — in this differing as much from the theosophist as from the Spiritualist.

When these modernized Buddhists, Spiritualists and Christians, and liberal thinkers, generally, unite — as they easily may, for they have now no irreconcilable disagreement — they will form a powerful body of thinking and progressive religionists. And their religion will be a better Buddhism than Buddha taught, a broader Christianity than Christ revealed, a deeper Spiritual philosophy than Swedenborg or Davis heralded. Of course we welcome the opening day and its new light and promise, for the old theologies are wearisome emptiness and humbug, and the new isms cold and repellant or insufficient in their testimony. We do not expect that a new church will arise and a new sectarianism follow. But a new conception of life, its origin, purpose and destiny may come to lift the people of America out of the old religious rut. And in consequence the old

depressing question, "Is life worth living?" answered once by Buddha's No, may be answered anew by Humanity's Yes.

The observations of this writer refer more to certain progressive and restless classes in this Northeastern region than to the United States generally. The churches are not diminishing in the number of their members, but steadily gaining in numbers and also in liberality. The new religion and philosophy of the future will be luminous, scientific and philanthropic—not a conglomeration of vague speculations. True, reverential religion is not a dreamy or speculative impulse, but an earnest love of mankind and of duty, which does not waste itself in unprofitable speculations, but eagerly pursues the positive knowledge of this life and the next, which gives practical wisdom and diffuses happiness. All systems of religion talk about love and recommend it, but their followers seldom realize it in their lives. The religion of the future will *realize* it. Apropos to this subject, Col. Van Horn, of the *Kansas City Journal*, says:

"And as another result of missionary work, there are now in the United States, in England and on the continent, missionaries of Buddhism sent by the schools of the East, to convert us to the philosophy of Gautama. This may sound startling to the general reader, but it is not only a fact, but they have made converts and are making them with a rapidity that is remarkable, making more from us than we are from them. And they are from the very best and brightest intellects among us—not the illiterate, but the most cultured of the educated classes. It will not do to suppress this fact in the discussion—for this is an age when facts must be looked in the face."

Just Criticism.

The intellectual editor of the *Kansas City Journal* has made some very philosophic remarks on the materialistic philosophy of fashionable Scientists, which with some abridgment are here presented:

"As an illustration of its methods of dealing with so subtle a thing as human intelligence, we have a recent singular example in Paris, by the eminent physician Charcot, and others, which illustrates how great men in special departments walk blindfold over things that afford no mystery to common minds. We allude to certain experiments in hypnotism—the professional name for mesmerism. The medical profession for more than half a century sneered at the discoveries of Mesmer, until now compelled to recognize them, they have not the manliness to acknowledge the fact, but invent a new and inaccurate nomenclature to conceal their change of front. To make a long story short these gentlemen have put a subject under the influence one day, enjoined him to commit a theft or a murder at a given hour the next day, and despite every effort of will on the part of the subject, the crimes have been attempted, and the victim only saved from himself by the interposition of the operator, who was present to remove the influence—or through the understanding of the party against whom the offence was to be committed, in the form of the robbery actually carried out.

"But what does science do with this fact? Nothing but announce it, and then proceed to dig among molecules and their related agitations for the solution of the mystery."

[This is what certain scientists do, but their follies are not chargeable to *Science*, nor to the whole body of Scientists. The ablest thinkers to-day, the deepest inquirers, look to the powers of the soul, and the new anthropology traces these powers to their localities in the brain.—ED. OF JOURNAL.]

"How old is this fact? As old as the race. At one time it was called necromancy, at another witchcraft, at another the inspiration of God, at a subsequent time animal magnetism, at another called after one of its more modern discoverers,—mesmerism—now hypnotism—which is only another name for magnetic sleep—if anybody knows what that is—or for somnambulism. Common sense tells common people that it is only an abnormal manifestation of the power that gives one person control over another, or enables one person to influence another. The simple every-day habit of exacting a promise from your neighbor to do a certain thing, or for you to make a like promise, and execute it. Sickness is a partial compliance with the conditions of mortality—death being the complete process. So the hypnotic experiences are the completed illustrations of the common power which we call personal influence. That is all. But that is not mysterious enough for learned people—it is not scientific enough—as everybody can understand it.

"Then, too, it suggests another thing that is fatal to it in the estimation of the teacher—it suggests that what we call the human mind or soul is a potential thing, that acts through the every-day machinery of our bodies, and may be more or less within the grasp of the common mind. There is a higher plane of knowledge than that of mere physical science, and if the theologian mistook its teaching, it is no reason why the pursuit of that knowledge on this higher plane should be ignored. Hence it is that this discovery by Charcot and others, to which we allude, has as yet been barren of fruit, because the methods of science to which the discoverers are wedded forbid the admission of the psychic problem that underlies the remarkable phenomena.

"And just here, it may as well be said first as last,—that the profession to which these eminent men belong, nor any one school of applied science, will ever read the lesson of these experiments, nor will any of the so-called regular schools of learning. The riddle will be read by some thinker outside, and when the bread-and-butter purveyors of theology, science and the schools have become indoctrinated, and prefer to pay their money for the new instead of the old—then these self-constituted teachers of humanity will all know that the cow was to eat the grindstone—and teach the fact. We simply state a fact, known to history, that the progress of the world is due to the inventor and discoverer, and not to the schools. Every single thing, from the advent of modern astronomy to the electric light, has been from the ranks of the people by discovery or invention, and had to fight its way against the teaching class, from time immemorial.

The circulation of the blood, which every pig-sticker knew since knives were invented, had to be forced upon medical science by a quack. And now, although the phenomena we refer to have been before the teaching class since history records anything, and although Mesmer taught it experimentally eighty years ago, science has now only got so far as to admit the existence of the phenomena.

“Why have not the professions given these things more attention, and why have they in these modern days for three quarters of a century practically denied their existence? That question is a legitimate one. And at the risk of being charged with unfriendliness, it must be said that it was either from an inability to think or from a narrow creedism that will not accept a truth from outside discovery. The effect of this, and what constitutes a crime in the teaching class, is, that it has for all these long years shut out this now accepted knowledge from the masses of humanity who look to this teaching class as authority,—and to use a business form of speech,—pay them for finding and teaching the truth. And so the learning of the world and the common mass of mind has, after nearly a century, to begin where the ostracised Mesmer left off—a long, dark, weary denial of the truth by the simple refusal to investigate. This is a serious arraignment, but it is admitted to-day by the scientific world to be but the simple truth.

“And what do we find now? Why, these same men who, for more than eighty years, have been denying this truth, now whistle down the wind as fanatics, dreamers and cranks, those who all the time have recognized the truth, and been seeking the law underlying its remarkable phenomena.”

[This strictly just arraignment applies to the entire body of the old-fashioned and so-called regular medical and clerical professions, all of whom have been educated into ignorance on these subjects by the colleges, which are the chief criminals in this warfare against science and progress. It was impossible to teach the true science of man in any college but the one of which I was one of the founders and the presiding officer; to obtain the necessary freedom in teaching the highest forms of science, I have been compelled to establish the College of Therapeutics in Boston.—ED. OF JOURNAL.]

And this class holds simply that the human being is a living soul, that, for the time being, acts through the organism we call the human body, and that these living beings have an affinity of conditions by which they act and react one upon another, the manifestation of which we call society or social life. That is all there is to this seeming mystery when reduced to simple terms. It is a question that chemistry cannot deal with because analysis is not the method. Molecules, to use a homely phrase, are a good thing, but molecules don't think, and this thing we are considering does think. Molecules are amenable to chemical affinities, and their condition one instant is not and cannot be their condition the next instant. So, if to-day at twelve o'clock the molecules are in combination, chemically, to suggest a theft, they may undergo, and we see do undergo, billions of changes before the hour of meridian arrives to-morrow—and not at

all likely at that exact moment to be in the stealing combination again. Or, if so, it is not likely to be for stealing exactly the same article it was combined on the day previous. Yet this infinite series of impossibilities must be possible to have the experiments we refer to come true — on the theory of molecular action. This is one of those absurdities that men call the marvellous discoveries of science. *No crank in Christendom ever conceived anything so utterly absurd.*

Common sense comes to our help here, and tells us that this power is from an intelligence that controls molecules, and that this molecular activity is but the motor force which this intelligence uses to execute its purpose; that this purpose is, or may be, continuous, because this intelligence is continuous. And as it is thus paramount, and controlling as to this motor force, which to us is the phenomena of what we call life, it must be thus paramount, be persistent — or in other words, immortal. And it must be immortal because it has been the agent of conception and growth — or antecedent. And if it had the antecedent potency, its potentiality cannot cease when it becomes consequent — or when the machinery which is propelled by this motor force is worn out, or broken, and its use destroyed.

Progress of Discovery and Improvement.

WONDERFUL INVENTIONS.—Prof. Elisha Gray's new discovery is called *autotelegraphy*, and it is claimed that it will be possible with its use to write upon a sheet of paper and have an autographic facsimile of the writing reproduced by telegraph 300 miles away, and probably a much greater distance.—*Phil. Press.*

A Washington special in the *New York News* says: The company owning the *type-setting machine* has arranged to put up fifty of these machines for the transaction of business. They will be put up at once in New York, Philadelphia, Baltimore, Washington, Cincinnati, Chicago and other leading cities. The company claims that the machine is now perfect, and that each machine will perform as much work in setting type as ten average compositors.

EDISON'S PHONOGRAPH. — New York, October 21. Edison gives additional particulars concerning his perfected phonograph. He finished his first phonograph about ten years ago. "That," he says, "was more or less a toy. The germ of something wonderful was perfectly distinct, but I tried the impossible with it, and when the electric light business assumed commercial importance, I threw everything overboard for that. Nevertheless, the phonograph has been more or less constantly in mind ever since. When resting from prolonged work upon light, my brain was found to revert almost automatically to the old idea. Since the light has been finished, I have taken up the phonograph, and after eight months of steady work have made it a commercial invention. My phonograph I expect to see in every business office. The first 500 will, I hope, be ready for distribution about the end of January. Their operation is simplicity itself, and cannot fail. The merchant or clerk who wishes

to send a letter has only to set the machine in motion, and to talk in his natural voice, and at the usual rate of speed, into a receiver. When he has finished the sheet, or 'Phonogram,' as I call it, it is ready for putting into a little box made on purpose for mails. We are making sheets in three sizes — one for letters of from 800 to 1,000 words, another size for 2,000 words, and another size for 4,000 words.

"I expect that an agreement may be made with the post-office authorities enabling phonogram boxes to be sent at the same rate as a letter. The receiver of the phonogram will put it into his apparatus and the message will be given out more clearly and distinctly than the best telephone message ever sent. The tones of the voice in the two phonographs which I have finished are so perfectly rendered that one can distinguish between twenty different persons, each one of whom has said a few words. One tremendous advantage is that the letter may be repeated a thousand times. The phonogram does not wear out by use. Moreover, it may be filed away for a hundred years and be ready for the instant it is needed. If a man dictates his will to a phonograph, there will be no disputing the authenticity of the document with those who knew the tones of his voice in life. The cost of making the phonograph will be scarcely more than the cost of ordinary letter paper. The machine will read out a letter or message at the same speed with which it was dictated."

Edison also has experimented with a device to enable printers to set type directly from the dictation of the phonograph. He claims great precision in repeating orchestral performances, so that the characteristic tones of all the instruments may be distinguished.

Type-setting Eclipsed.—A new machine has been invented at Minneapolis which supersedes type-setting. By this machine, which is no larger than a small type-writer and operates on the same plan, a plate or matrix is produced, which is easily stereotyped, thus attaining the same result which is ordinarily reached by preparing a form of type for the foundry which has to be stereotyped and then distributed. The speed of the new machine will be from five to ten times as great as that of type-setting, and if successful it will enable an author to send his work to the stereotyper more easily than he can write it with the pen. When all ambitious would-be authors are let loose upon the world in this manner, what a flood of superfluous literature we shall have and what will become of the superfluous printers?

Printing in Colors has taken a potent move forward. By the new process a thousand shades can be printed at once. Instead of using engraved rollers or stones, as in the case of colored advertisements, the designs or pictures are 'built up' in a case of solid colors specially prepared, somewhat after the style of mosaic work. A portion is then cut or sliced off, about an inch in thickness, and this is wrapped round a cylinder, and the composition has only to be kept moist, and any number of impressions can be printed. This will cause an extraordinary revolution in art work, also in manufactures."

Mr. Edwin F. Field, of Lewiston, Me., has invented a substantial *steam wagon* for common roads. There is no reason why such wagons should not come into use. When first proposed in England they were put down by jealousy and opposition, but I have always contended that the steam engine should have superseded the horse fifty years ago.

FRUIT PRESERVING. — About Christmas time in 1885 people in San Francisco were astonished to see fresh peaches, pears, and grapes, with all their natural bloom, and looking plump and juicy, on exhibition in the windows of confectionery stores on Kearny and Sutter streets. These fruits attracted great attention, and remained on exhibition several weeks, showing the preservative agent employed, whatever it might be, was singularly powerful in resisting the natural decay. When tasted or smelled of, the fruit showed no peculiarity that could lead to a discovery of the secret of the mysterious process.

It appears now that the invention is at last to be made a practical success on a large scale. The Allegretti Green Fruit Treatment and Storage System Company, with the main storehouse at West Berkeley, announce that they are now ready to store and treat all kinds of green articles, by the week or month, and for shipment East. I. Allegretti, the inventor of this system, stated that he had been experimenting with various processes for preserving green fruit for twenty-six years, and had succeeded in discovering this system, whose success has been demonstrated to the fruit-growers of this State.

The building in use at present is a frame structure, capable of storing some fifty tons of fruit. The inner lining of the walls is galvanized iron. There is no machinery used, and the only thing visible is a large tank, supposed to contain the chemical preparation. The arrangements are so made as to give an even temperature of 35 degrees. — *Oakland Enquirer*.

NAPOLEON'S MANUSCRIPT. — "A manuscript by Napoleon I. has been sold in Paris for five thousand five hundred francs. It was written by Napoleon at Ajaccio in 1790, and the language and orthography are said to be those of an uneducated person. In this manuscript he speaks with enthusiasm of Robespierre."

PEACE.— Long and impatiently have I waited for the dawning of true civilization and practical religion. It is coming now in the form of an international movement in favor of peace by arbitration. The British deputation which has visited this country to urge the necessity of a treaty for arbitration, was entertained, Nov. 10th, just before their return, by the Commercial Club at the Vendome Hotel, in Boston, and many appropriate remarks were made by the distinguished gentlemen present, including Gov. Ames, and Mayor O'Brien. The deputation consisted of W. R. Cremer, M. P., the most persistent advocate of arbitration, Sir George Campbell, M. P., Andrew Provard, M. P., Halley Stewart, M. P., Benj. Pickard and John Wilson, who represent the workingmen of Great Britain. William

Whitman of the Club, who presided at the entertainment, remarked, "It is an inspiring fact, as well as indisputable evidence of social growth, that this appeal for arbitration as a permanent policy has come, not so much from kings, from rulers, or from statesmen, as from workingmen. . . . It would create an epoch in human history second only in influence to the birth of Christ, and be such a practical exemplification of religion as would awake the conscience and touch the heart of all peoples."

CAPITAL PUNISHMENT is a relic of barbarism which society has not yet outgrown. It tends to cultivate vindictive sentiments, and, at the same time, to generate a morbid sympathy for criminals. The execution of the Chicago Anarchists, as they are called, has had these effects. They were not properly Anarchists in any philosophic sense, but rather revolutionists, bent on destroying government and the republican rule of the majority by dynamite and assassination. Their death gives satisfaction to the vast majority of the people, but their incendiary language has done incalculable mischief, and greatly interfered with all rational and practicable measures of reform, as carried on by the Knights of Labor, co-operative banks and building societies, co-operative associations and schools of industrial education for both sexes. Just as we have a prospect of getting rid of international war, this revolutionary communism proposes to introduce a social war that has no definite purpose, but the indulgence of the angry passions which have been generated abroad by tyranny and poverty.

ANTARCTIC EXPLORATION.—The Australian colony of Victoria has appropriated \$50,000 for two ships to make a voyage of scientific exploration in the Antarctic circle.

"THE DESERT SHALL BLOSSOM AS THE ROSE."—"The 'Great American Desert' was long ago found out to be a myth; and now some of the remotest corners which were once supposed to be included in it are proving to offer the largest promises of value for agricultural and grazing purposes. In New Mexico, for example, it has long been thought that certain immense areas must always be comparatively useless because of their natural aridity. But engineers have just completed plans for tapping the Rio Grande with a canal and thus bringing under irrigation a tract some ten miles wide and a hundred and fifty long, containing nearly a million acres. The addition of so vast an area to the arable land of the Territory means, of course, a large increase in the productive resources of that section. Other canals may possibly do as much. The work of sinking artesian wells is also going on there extensively, while the project of constructing great storage reservoirs, in which the rainfall of the wet season may be collected and from thence gradually distributed through the dry season, is already in serious contemplation by private enterprise. Modern scientific irrigation has already accomplished wonders for the agriculture of Utah; it seems likely to do even more for New Mexico."

Life and Death.

122 YEARS.—The great-grandfather of the dramatist Steele Mac-kaye, named John Morrison, was an old Covenanter and preached in the same parish a hundred years. He lived to be 122. His name, written in the old Bible after he was a centenarian, looks like a copperplate.

154 YEARS.—The Cincinnati *Evening Telegram* recently published a special from San Antonio, Tex., which says: News has just reached here, from a most reliable source, of the recent death in the State of Vera Cruz, Mex., of Jesus Valdonado, a farmer and ranchman of considerable possessions. This man's age at the time of death was indisputably 154 years. At Valdonado's funeral the pall-bearers were his three sons, aged respectively 140, 120, and 109 years. They were white-haired, but strong and hearty, and in full possession of all their faculties.

AMERICUS, Ga., Sept. 25.—Edmond Montgomery died on Nick Jordan's place, near the county line of Schley, aged 102 years. He was an African chief of the Askari tribe, and was taken to Virginia from Africa in 1807, when he was a young man. He had a large family in Virginia, and when he died he left his third wife and 25 children in Georgia. His grandchildren and great-grandchildren are unknown and unnumbered. He had remarkably good eyesight and health, and never took a dose of medicine in his life.

THIRTY-THREE CHILDREN.—A West Virginian named Brown recently visited Washington to furnish evidence in a pension claim. Inquiry showed that his mother had borne thirty-three children in all. Twenty of this number were boys, sixteen of whom had served in the Union army. Two were killed. The others survived. The death of the two boys entitles the mother to a pension. General Black says the files of the office fail to show another record where the sixteen sons of one father and mother served as soldiers in the late war.

EFFECT OF POVERTY.—“M. Delerme, a distinguished Parisian physician, found that in France the death rate of persons between the ages of forty and forty-five, when in easy circumstances, was only 8.3 per one thousand per annum, while the poorer classes of similar age died at the rate of 18.7. That was two and one-half times as many of the poor as the rich died in France at these ages out of a given number living.”

JENNY LIND GOLDSCHMIDT, the famous Swedish singer, died at London Nov. 1st at the age of 69. She was born of poor parents and made her first appearance on the stage at nine years of age.

“MRS. RACHEL STILLWAGON, of Flushing, claims to be the oldest woman on Long Island. She has just celebrated her 102d birthday, surrounded by descendants to even the fifth generation. Three-quarters of a century ago the fame of Mrs. Stillwagon's beauty extended as far south as Baltimore.”

Chap. X.—The Law of Location in Organology.

The primal laws applied to the brain—The four directions—The elements of good and evil—The horizontal line of division—Frontal and occipital organs and vertical dividing line—Preponderance of the front in certain heads—Gall, Spurzheim, and Powell—Contrast of frontal and occipital—Latitude, longitude, and antagonism—Location of Health and Disease, of Benevolence, Conscientiousness, Acquisitiveness and Baseness, Energy and Relaxation or Indolence, Patience and Irritability—Duality of the brain and its important consequences—Errors of old system—Self-respect and Humility—Modesty and Ostentation—Combativeness and Harmony—Love and Hate—Adhesiveness and Intellect, median and lateral—Religion and Profligacy—Laws of arrangement and Pathognomy—Physiological influences of basilar and coronal regions—Insanity—beneficial influence of coronal region.

To feeble minds, that excel only in memory, an arbitrary statement of facts to be recollected may be satisfactory, but to those who are capable of fully understanding such a science as Anthropology, arbitrary details, void of principle and reason, are repulsive. A chart of the human brain, without explanation of its philosophic basis and relations, embarrasses even the memory, for the memory of a philosophic mind retains principles rather than details.

After many years of experimental investigation, I have long since fully demonstrated that the human constitution is developed in accordance with the universal plan of animal life, and the human brain is organized functionally in accordance with those higher laws of life, which control all the relations of the spiritual and material worlds,—all interaction between mind and matter. These primal laws are easily comprehended, and their application to the brain removes all the perplexing complexity of organology.

Their application to the brain may be stated as follows: The upper regions of the brain, pointing upwards, relate to that which is above,—to the spiritual realm, to love, religion, duty, hope, firmness, and all that lifts us to a higher life. The lower regions point downwards, and expend their energy upon the body, rousing the heart and all the muscles and viscera, developing the excitements, passions, and appetites.

The maximum upward tendency is at the middle of the superior region, and the maximum downward tendency at the middle of the basilar region, while organs half-way between them are neutral between these opposite tendencies. Hence every faculty or impulse has a location in the brain, higher or lower, as it has a more spiritual or material tendency, and as its influence on the character inclines to virtue or vice. The better the faculty, the higher its location,—the more capable of evil results, the lower it is placed. The higher position given to the nobler faculties accords with their right to rule the inferior nature, the predominance of which is evidently abnormal,

and the effects of which, in this abnormal predominance, are expressed by terms full of evil, although their functions in due subordination are useful and absolutely necessary.

In applying this principle, we realize that such a faculty as Conscientiousness must be near the very summit, and that propensities to theft and murder must belong to the base. That such propensities exist in many, we know, and it is an absurd optimism which would ignore such facts because they are abnormal. The world is full of human abnormality, because it is not yet above the juvenile age of its growth, which is the age of feebleness and folly, disease and crime. The imperfect organism of childhood is incapable of resisting either temptation or disease. The twenty-five millions destroyed by the black death, in the fourteenth century, and the countless millions destroyed by war in all centuries, including the present, show how little we have advanced beyond the spirit of savage life. The ferocity of nations is as much the product of their cerebral organization, as the ferocity of the tiger, and springs from the same region of the brain,—lying on the ridge of the temporal bone,—a region that delights in fierce destruction, and is large in all the carnivora. It would be contrary to the spirit of science to ignore the fact that man has an element of ferocity similar to that of the tiger, because in the fully developed man that fierce element is overruled by the higher powers and confined to the destruction of that which does not suffer. The unwillingness to recognize anything evil comes not from the spirit of science, but from the *a priori* assumptions of sentimental theology, which presumes that it thoroughly comprehends the Deity (who is beyond all human comprehension), and, out of its imaginative ignorance, fabricates *a priori* philosophies and doctrines that everything in man is good, or that everything in man is evil. Anthropology has not thus been evolved from *a priori* speculation, but presents its systematic doctrines as generalizations of the facts and experiments which have been carefully acquired and studied through the last half-century. The facts and experiments are too numerous to be recorded and published now, and had no channel for publication when they occurred.

Everything in the lower half of the brain has a tendency to evil, in proportion to its over-ruling power, and everything in the upper half operates in proportion to its elevation with that controlling influence against evil, which uplifts him toward angelic or divine superiority.

The brain may be divided by a horizontal line from the center of the forehead into its coronal and basilar halves, and by a vertical line from the cavity of the ear, into its frontal and occipital halves.

The vertical line separates the more passive and the more active faculties. The posterior half of the brain is the source of the backward forces by which the body is advanced, as the anterior half is the source of the forward movements by which our progress is checked. The posterior half would make blind, unceasing, irrepressible action—the anterior half would produce a state of relaxed and feeble tranquillity and sensibility—the condition of a helpless vic-

tim. The concurrence of the two is indispensable to human life, and the necessity of their more or less symmetrical balance is so great that nature balances the head upon the condyles of the occipital bone, at the summit of the neck, which are so located as to correspond very nearly with the opening of the ear.

The contour of the head is very nearly that of a semicircle, with its center an inch or more above the cavity of the ear. Thus wisely has nature arranged in well-balanced individuals the symmetrical proportion between the active and passive elements of life. In the head of the writer there is a preponderance of the passive over the active elements, which gives him the attraction to a studious, rather than active or ambitious life.* In nations or races of ambitious character, the head is long, or *Dolico-cephalic*, and the occipital measurement is larger than the frontal, but in those of peaceful, unambitious character, like the ancient Peruvian and the Choctaws of the United States, the occipital measurement is less than the frontal.

From these remarks the reader will understand that force belongs to the occiput and gentleness to the front. The occipital region is associated with the spinal column and the limbs, in which regions the vital forces reside. Hence the occipital action of the brain generates vital force and diffuses it in the body, while the frontal region, in its aggregate tendency, expends the vital force—the greatest tendency to expenditure being in the most extreme frontal region. Both the front lobe and the anterior extremity of the middle lobe tend to the expenditure of vital force and destruction of health, and it is absolutely necessary to life that the action of the front lobe should be suspended one-third of our time by sleep, without which it would exhaust vitality.

We shall therefore find that organs are located farther backward in proportion to the energy and impelling power of the faculty, and farther forward in proportion to their delicacy and intellectuality—the extreme front being the region of maximum intelligence.

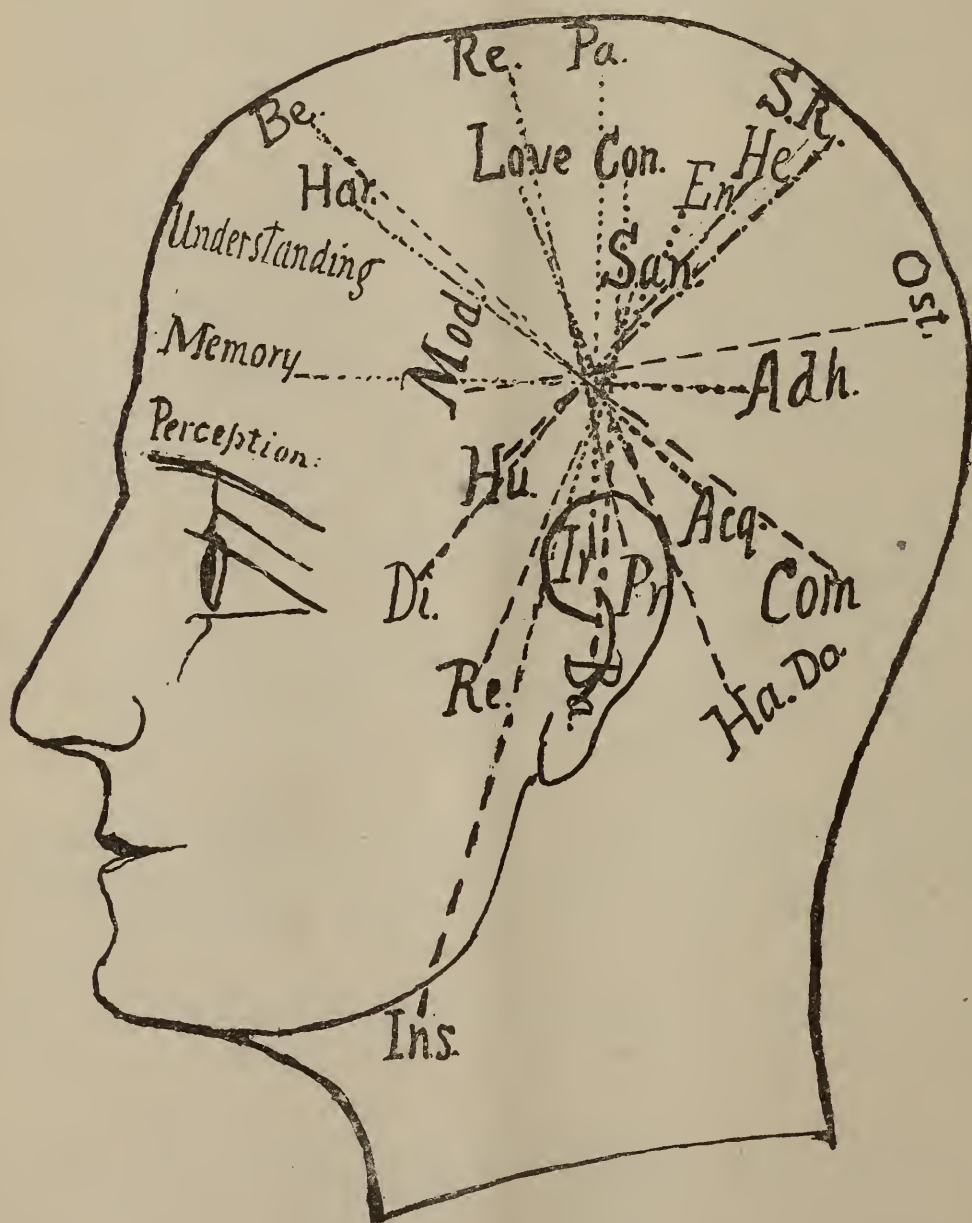
With these two rules, giving the latitude by the ethical quality and the longitude by the active energy, I have been accustomed to require my pupils to determine the location of the various elements of human nature, bearing in mind that organs of analogous functions are located near together, and organs of opposite or antagonistic functions occupy opposite locations in the brain; and thus in proportion as one is above the horizontal line the other is below it, and in proportion as one is forward the other is backward,—in proportion

* The head of Dr. Gall shows the same frontal preponderance, which led him to the pursuits of intellect instead of ambition, but also shows an immense force of character derived from its extreme breadth and basilar depth. The head of Spurzheim, whose skull I have often examined, shows even a greater preponderance of the front, and a predominance of the coronal over the basilar region, producing his marked amiability, with sufficient basilar breadth to give him physical force.

Each had a large brain. In Dr. Wm. Byrd Powell, who had a long head, and who was a man of restless ambition and fiery energy, the occipital predominated over the frontal development decidedly, producing, although the frontal development was not large, much activity and force, or brilliancy of mind, but not the calm temperament most favorable to philosophy. His opinions were more bold and striking than accurate. Dr. P. made a valuable collection of crania, and was almost the only American scientist who gave much attention to the cultivation of phrenology.

as one is interior or near the median line, the other is exterior or toward the lateral surface.

With this introductory explanation, I begin by asking, Where should we locate the faculty which has the maximum degree of healthy influence, and is therefore called Health? They will readily decide that it belongs to the posterior half of the head, but not the most posterior, as it is not of restless or impulsive character. Then as to its latitude they readily decide that it must be considerably above the middle zone and in the upper posterior region where, after comparing locations, they generally agree that its position corresponds to the spot marked by the letters He.



We then inquire where the faculties should be located which give us the least capacity to resist disease, the least buoyant health, and the greatest liability to succumb to injuries. This being opposite to the

last faculty must be located diametrically opposite, in a position anterior and inferior, which would bring it to the anterior end of the middle lobe. As this organ gives so great a sensitive liability to disease, it is not improper to call it the organ of Disease, if we recollect that that is its abnormal action, as murder is the abnormal action of Destructiveness. Its normal action gives a very acute interior sensibility by means of which we understand our physical condition and are warned of every departure from health.

The pupils generally locate this organ very nearly as is shown by the letters Di.

We have now gained an additional rule for guiding the location, viz., that in proportion as a faculty is of healthy tendency it is located nearer to Health, and in proportion as it is of morbid tendency it must be located nearer to Disease.

Let us now take two such faculties as Benevolence or good will and Integrity or Conscientiousness. They will readily decide that Benevolence must be in the superior anterior region, as it is a virtue of the weak or yielding class, and that Conscientiousness, which makes us just and honest, must be among the highest organs, much farther back than Benevolence but not so far back as Health. There is no difficulty in agreeing upon the locations, shown by the letters Be. and Con.

If now we seek for the opposite faculties, which lead to selfish and dishonorable action, the antagonist of Benevolence will be unanimously located below and behind the centre, where it is represented by the letters Ac., as Avarice or Acquisitiveness is the leading manifestation of the selfish faculty.

As the faculty of Conscientiousness gives us the control of our impulses and selfish or sensual inclinations to qualify for the performance of duty, its antagonist gives the vigor to the sensual, violent and selfish passions, and prompts to the utter disregard of duty. The one being vertically above the centre of the brain, the other must be vertically below it; one being on the upper the other must be on the basilar surface. This brings it below the margin of the middle lobe, which is above the cavity of the ear. Hence through the cavity of the ear we reach underneath the basis of the middle lobe, where it rests on the petrous ridge of the temporal bone, and the external marking would correspond to the cavity of the ear or meatus auditorius. For this organ and faculty, the name which would express its unrestrained action is Baseness, as it would lead to the commission of many crimes and the violation of all honesty and justice. For its moderate and restrained activity, the term Selfishness would be sufficient as it induces us to heed our selfish appetites, interests, and passions, in opposition to the voice of duty. Its more normal activity is to invigorate our animal life generally and prevent us from going too far in the line of duty, patience, forbearance and benevolence. Let it be marked Ba. Its position will be recognized on the vertical line between the frontal and occipital, as it is not an element of energy and success, nor of debility, but simply an element of debasing animalism, which is not destitute of force.

There are in the human constitution the opposite elements of untiring energy or industry, and of indolent relaxation. To the former we must give an exalted position, as it is the sustaining power of all the virtues ; and it must evidently be farther back than conscientiousness as it is of a more vigorous character. It is favorable to health and therefore near that organ, and being free from selfishness it is not far behind Conscientiousness. The letters En. show its location. Energy being thus behind Conscientiousness, its antagonist Relaxation, the source of indolence, must be anterior to Baseness, where we locate the letters Re.

The opposite elements of Serenity or Patience, and Irritability are easily located ; the former is obviously entitled to a high position. From its quiet nature it cannot be assigned to the occiput, and from its steady, unyielding and supporting strength, it cannot be assigned to the frontal region. It must, therefore, be in the middle superior region, where the letters Pa. locate it. Irritability must be on the median line of the basilar range (and antagonizes Patience on the middle line above), but not as low as Baseness, for one may be honorable though irritable and high-tempered, but such temper is not compatible with very strict conscientiousness.

In locating organs we are to remember that the brain is not a single but a double apparatus—a right and a left brain, each complete in all the organs ; consequently, we are in this instance locating our organs in the left hemisphere alone, in which the median line where it meets the other hemisphere is on its right side, and the exterior surface is on its left. An organ located at the median line, or inner surface, as Patience, must have its antagonist at the external or lateral surface, as Irritability.

The right hemisphere has the organs of the left side along the median line, and the organs of its right side on the exterior surface. The left hemisphere has the reverse arrangement. Consequently, the right side of each hemisphere and the left side of the other are identical in function. How then does the right side of one compare with the right side of the other, and the left side with the left? Dr. Gall and his followers have overlooked these questions, and fallen into very great errors in consequence. Gall, for this reason, was mistaken in the natural language of the organs, as will be hereafter shown, having spoken of it as if we had a single brain, and also mistaken in many of the organs concerning which a knowledge of the relations of the two hemispheres to each other would have corrected the errors. There is a striking analogy, or coincidence of function between the two right sides and between the two left sides never suspected prior to my investigations and experiments.

Let us next look for the sentiment of Pride, or Self-respect, which has been called Self-esteem. It is a sentiment of conscious ability. Its character is dignity, rather than selfishness. We readily perceive that it must be in the upper region, but considerably behind the vertical line, where we place the letters S.R.

The question may now arise whether it should be nearer to the right or the left side of the hemisphere, its inner or outer surface. The law governing this matter is that organs of external manifestation are at the median line, but those of more interior and spiritual character are generally at the lateral or exterior surface. Self-respect, or Pride, is an organ of strong exterior manifestation, and is, therefore, at the median line between the hemispheres. Its antagonist must, therefore, be sought at the external or lateral surface, as far below the horizontal division, as Self-respect is above it, and as far forward as Self-respect is backward. Hence we find Humility where the letters Hu. are located.

The idea of a specific antagonist to Self-esteem was never entertained in the phrenological school, but it is obviously indispensable, for Humility, which gives an humble or servile character, and disqualifies for any high position, is as positive an element as the opposite, and is very common in the dependent and humble classes of society. This organ diminishes our psychic energy in proportion to its distance in front of the ear and qualifies for submission instead of command.

If we look for the seat of Modesty, we should look in front of the ear, but not so far forward as for Intellect. We would look near the horizontal line, not to the upper surface, and would see the propriety of locating it in the temples at the letters Mo. For its antagonism in Ostentation we should look to the occiput. That species of modesty which produces a bashful and yielding character will be found just below the horizontal line, while that form of modest sentiment which produces the highest refinement rises into connection with love at the upper surface. The organ thus runs obliquely upward, corresponding to the position of the convolutions. The antagonist, Ostentation, extends above and below the letters Ost. on the occiput.

If we seek the organs that impel to contention and combat, we would naturally look to the lower posterior region, but not the lowest. We find Combateness behind the ear, marked Com. Its antagonist, which shuns strife and seeks harmony, must evidently be in the superior anterior region, and near the intellectual organs which it resembles in function by facilitating a mutual understanding, and giving a spirit of concession. The location is marked Har. for Harmony. It embraces a group of organs of harmonious tendency, such as Friendship, Politeness, Imitation, Humor, Pliability and Admiration, as the Combative group is hostile, stubborn, morose and censorious.

For the sentiment of Love we look to the upper surface of the brain as the seat of the nobler sentiments. Being a stronger sentiment than Harmony, it should be located farther back where we place the letters Love. Its antagonism must be on the basilar surface, and a little behind the vertical line, as Love is before it. This antagonistic faculty would domineer and crush. Its extremest action would result in Hatred. Its location is marked by the letters Ha. and Do.

Upon the principles already stated, the intellect occupies the extreme front of the brain — the anterior surface of the front lobe. Its

general character will be represented by its middle — the region of Consciousness and of Memory (Memory). The faculties that relate to physical objects, the intellect common to animals, would necessarily occupy the lower stratum along the brow (Perception), while the higher species of intellect would occupy a higher position at the summit of the forehead. Sagacity, Reason, and other similar forms of intellect, marked Understanding, are above — physical conceptions below — Memory, which retains both, lying between them.

The perceptive power, with the widest exterior range, is at the median line, where we find clairvoyance; and the interior meditative power, such as Invention, Composition, Calculation, and Planning, belongs to the lateral or exterior surface of the forehead, according to the principles just stated. Adhesiveness (Adh.) is the centre of the antagonism to the intellect.

Religion, which relates to the infinite exterior, to the universe and its loftiest power, must evidently be upon the median line and in the higher portion of the brain, farther back than Benevolence, as it is a stronger sentiment, but not so far back as Patience and Firmness.

Its antagonism must be at the lower external surface, behind Irritability, (as Religion is before Patience,) but before Acquisitiveness. The tendency of such a faculty must be toward a lawless defiance of everything sacred, a passionate, impulsive self-will and selfishness, resulting in lawless profligacy. Profligacy would, therefore, be the name for its predominance (Pr.), while executive independence and energy for selfish purposes would be its more normal manifestation.

Thus we might go over the entire brain, showing that all the locations of functions which have been learned from comparison of crania with character, and which have been absolutely demonstrated by experiments upon intelligent persons, are arranged in accordance with general laws which are easily understood. The perfection of divine wisdom is made fully apparent when we see the vast complexity of the psychic phenomena of man.

“A MIGHTY MAZE BUT NOT WITHOUT A PLAN,”

subjected to laws of arrangement and harmony that make it so clearly intelligible. Far more do we realize this when we master the science of PATHOGNOMY, and discover that all the attributes or faculties of the human soul, and all its complex relations with the body, are demonstrably subject to mathematical laws.

I do not propose in this sketch to go through all the details of the localities as I might with the anatomical models before a class, but would refer, in conclusion, to the location of the physiological functions of the brain.

Its basilar surfaces, pointing downwards, have their normal influence upon the body. Behind the ear they act upon the spinal cord and muscular system. Hence basilar depth produces vital force and muscular power. But as the basilar functions, which use the body, are opposite to the coronal functions which sustain our higher nature, it follows that excessive use of the body, either for exertion or for sensual pleasure, is destructive to our higher faculties, operating in

many respects like the indulgence of the lower passions. Hence mankind are imbruted by excessive toil as well as by excessive sensuality and violence.

While the basilar region behind the ear operates upon the posterior part of the trunk, that portion in front of the ear operates more anteriorly, affecting the viscera, in which there is no muscular vigor, and the tendency of which is toward indolence. Thus the vertical line separates the indolent from the energetic basilar functions, and all the enfeebling, sensitive, morbid faculties that impair our energies are in the anterior basilar region.

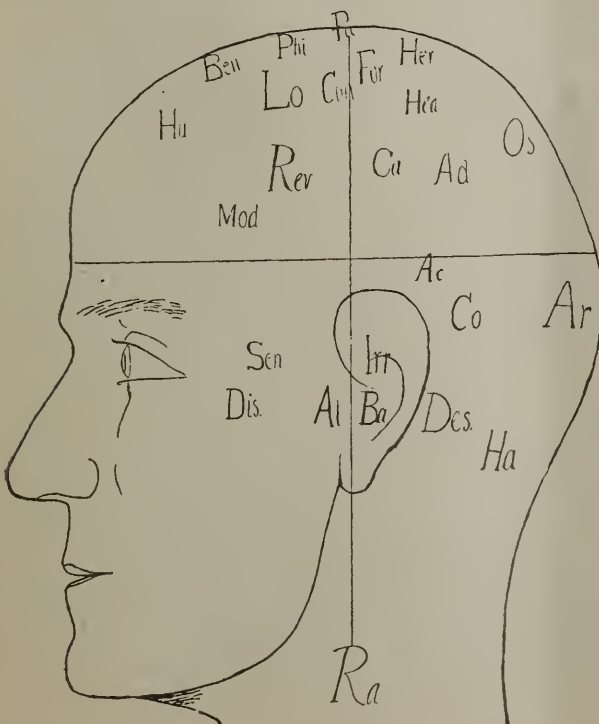
The normal action of these organs, however, is necessary to life, and sustains the visceral system in the reception of food and expulsion of waste. But as it is the region of sensibility to all influences, it renders us liable to all derangements of body and mind, unless we are strongly fortified by our occipital strength. The tendency to bodily disorder has been explained by reference to the organs of Disease and Health. Insanity, or derangement of the mind and nervous system, belongs to a basilar and anterior location, which we reach through the junction of the neck and jaw (marked Ins.). It is more interior, but not lower than Disease, in the brain. Its antagonism is above on the temporal arch, between the lateral and upper surfaces of the brain, marked San. for Sanity. It gives a mental firmness which resists disturbing influences.

The coronal region or upper surface of the brain has the opposite influence to that of the basilar organs in all respects, withdrawing the nervous energy from the body, tranquillizing its excitements, and attracting all vital energy to the brain, especially in its upper region. By sustaining the brain, which is the chief seat of life, and by restraining the passions, the coronal region is more beneficial to health and longevity than any other portion.

In the posterior part it not only has this happy effect, but by sustaining the occipital half of the brain, gives a normal and healthy energy to all the powers of life. Such is the influence of the group of organs in which Health is the centre.

It is obvious, therefore, that the study of the brain reveals laws which give us the strongest inducement to an honorable life as the only road to success and happiness.

To show the facility with which organs may be located upon general principles, I present herewith the locations actually made by a small class of pupils when I



first proposed to have them determine locations according to the general laws of organology. None of these locations would be called erroneous, the most incorrect of all being Adhesiveness, located a little too high. They are Be. Benevolence, Ac. Acquisitiveness, Phi. Philanthropy, Des. Destructiveness, Lo. Love, Ha. Hate, Hu. Humor, Mod. Modesty, Os. Ostentation, Con. Conscientiousness, Ba. Baseness, Pa. Patience, Irr. Irritability, For. Fortitude, Al. Alimentiveness, Her. Heroism, Sen. Sensibility, Hea. Health, Dis. Disease, Ad. Adhesiveness, Co. Combativeness, Ar. Arrogance, Rev. Reverence, Ca. Cautiousness, Ra. Rashness.

The suggestion cannot be too often repeated that the nomenclature of cerebral organology can never adequately express the functions of the organs. The brain has in all its organs physiological and psychic powers, which no one word can ever express fully. Sometimes a good psychic term, such as Firmness, suggests to the intelligent mind a corresponding influence on the physiological constitution, but in the present state of mental science the conception of such a correspondence is very vague.

Moreover, even the psychic functions are not adequately represented by the words already coined in the English language for other purposes, and I do not think it expedient at present to coin new terms which would embarrass the student. The word *Sanity*, for example, answers its purpose by signifying a mental condition so firm and substantial as to defy the depressing and disturbing influences that derange the mind. It produces not the mere negative state, or absence of insanity, but a positive firmness, and self-control, which is the interior expression of firmness. The cheerful, stable, manly, and well-regulated character which it produces, disciplines alike the intellect and the emotions, and shows itself in children by an early maturity of character and deportment, and freedom from childish folly and passion.

If a new word should be introduced to express this function, the Greek word *SOPHROSYNE* would be a very good one, as it signifies a self-controlled and reasonable nature. The verb *ANDRISO*, signifying to render hardy, manly, strong, to display vigor, and make a manly effort of self-control, would be equally appropriate in the adjective form, *ANDRIKOS*, and still more in the noun *ANDRIA*, which signifies manhood or manly sentiments and conduct. It would not, however, be preferable to the English word, *MANLINESS*, which is as appropriate a term as *Sanity* or *ANDRIA*.

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The JOURNAL OF MAN acknowledges with pleasure your co-operation during the past year, its trial trip. It presumes from your co-operation, that you are one of the very few truly progressive and large-minded mortals who really wish to lift mankind into a better condition, and who have that practical sagacity (which is rare among the educated) by which you recognize great truths in their first presentation before they have the support of the leaders of society. If among our readers there are *any* of a different class, they are not expected to continue. The sincere friends of the JOURNAL have shown by many expressions in their friendly letters, that they are permanent friends, and as the present size of the JOURNAL is entirely inadequate to its purposes, they desire its enlargement to twice its present size and price. They perceive that it is the organ of the most important and comprehensive movement of intellectual progress ever undertaken by man, and they desire to see its mission fulfilled and the benefit realized by the world, in a redeeming and uplifting education, a reliable system of therapeutics, a scientific and beneficent religion, a satisfactory spiritual science, and the uplifting of all sciences by Psychometry. But it is important to know in advance that all the JOURNAL's present readers desire to go on in an enlarged and improved issue. You are, therefore, requested to signify by postal card your intentions and wishes as to the enlarged JOURNAL. Will your support be continued or withdrawn for the next volume, and can you do anything to extend its circulation? An immediate reply will oblige the editor.

RESPONSES OF OUR READERS.

The generous appreciation of the JOURNAL OF MAN by the liberal press was shown in the May number, as well as the enthusiastic appreciation of its readers. The proposition for its enlargement has called forth a kind and warm response from its readers, from which the few quotations following will show how well the JOURNAL has realized their hopes and desires.

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PUBLICATION OF THE JOURNAL.

It is not yet decided that the JOURNAL shall be enlarged. The flattering responses already received are not sufficient in number to justify enlargement. Unless the remainder of the readers of the JOURNAL shall express themselves in favor of enlargement it will not be attempted. The editor

is willing to toil without reward, but not to take up a pecuniary burden in addition.

PSYCHOMETRIC PRACTICE.

Mrs. C. H. Buchanan continues to apply her skill in the description of character and disease, with general impressions as to past and future. Her numerous correspondents express much gratification and surprise at the correctness of her delineations. The fee for a personal interview is \$2; for a written description \$3; for a more comprehensive review and statement of life periods, with directions for the cultivation of Psychometry, \$5.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnotism, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Prof. Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask—no irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

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Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new, which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in its relation to the soul, physiological in its relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. *But no student of comparative development has ever repudiated the discoveries of Gall.* It was unfortunate that Gall and Spurzheim did not give lessons in cranioscopy. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. The experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have during sixteen years been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all medical schools*.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Descartes with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It also gives us

new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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The Pursuit of Truth.

"To be loyal to the truth is of more account than to be merely successful in formulating it." — *Popular Science Monthly* for December.

INDEED it is ; for loyalty to truth is the prior condition of success in formulating or stating it, and that loyalty not only precedes the special success in formulating it, but is the prior cause of *universal success* in its attainment. Special perceptive powers and favorable opportunities may enable scientists to ascertain certain truths, as a lamp may enable them to discover a few objects near them which darkness hides from others, but loyalty to truth reveals, like daylight, all that lies within our horizon, for it opens widely all the avenues between the mind and universal nature, and prevents our mental transparency from being darkened in any direction or relation. He who has this loyalty dominant in his nature never pronounces anything false which subsequent investigation, or the investigation by others, proves true. He never becomes an obstacle to the spread of any truth. He is always the first to welcome a new truth and the last to falter in sustaining it. He is always ready to recognize the same sincerity and fidelity in others, and to give a kindly welcome to the labors and discoveries of other followers of truth. As brave men readily recognize and honor each other, so do the soldiers of truth meet in quick sympathy and cordial co-operation.

The labors, the discoveries and promulgations of such men ever become criteria by which to test the loyalty and truthfulness of others, for, wherever they are presented, all who live in loyalty to truth are at once attracted and realize their harmony with the truth. As the magnetized iron attracts the unmagnetized, so does the loyal soul charged with truth attract all other loyal souls.

But all through human history we find that inventions, discoveries and, above all, momentous truths uniformly fail to attract the masses, either of the learned or the unlearned, as was illustrated in our December number, and hence we must conclude that, in the present early or juvenile stage of human evolution, loyalty to truth is one of the rarest virtues of humanity.

And yet, how often do we meet in literature expressions which would indicate that the writers were entirely loyal. They mistake loyalty to their own self-esteem, loyalty to their own dogmatic convictions, mental limitations, prejudices, and prepossessions for loyalty to truth, which is a passionless, modest, lovely and noble quality.

No doubt the contemporaries of Galileo, Newton, and Harvey indulged in the same self-gratulations. The bigot and dogmatist in all ages have entertained no doubt of their own loyalty to truth; but it was loyalty to their own very limited perceptions, and to their profound conviction that all outside of their own sphere of perception was falsehood or nonentity, and should be received with supercilious scorn or crushing blows whenever presented.

Men's minds are thus narrowed in the base contests of selfishness, jealousy, and fraud; but of all the demoralizing influences that darken the mind by closing up permanently its most important inlets, none have had such a wide-spread and far-reaching power for evil as the false theology which demands the absolute surrender of reason to self-evident absurdities.

Benumbed by countless centuries of superstition and passive surrender to false education, to social influences, to pre-natal conditions, to the terrors of law and custom, and to the lurid threats and horrors of the imaginary drama of eternity, the mass of mankind have lost the power of the dispassionate philosophical reasoning demanded by loyalty to truth, and they do not know how to appreciate it when they see it.

Rebelling now against this limitation and slavery, they still carry in their rebellion the marks of their slavery, and in their honest agnosticism they still fail to reason fairly in loyalty to truth, and indulge in the same dogmatism, narrowness or prejudice as when they were slaves to priestly dogmas.

It is true that in the agnostic scientific classes there is far more independent reasoning capacity generally than among those who dwell in the theological limitations, but their independence has not relieved them from the dogmatism which has so long been cultivated in the human race by all religious systems. The dogmatism of the medical college, and of most scientific associations, rivals that of theological sectarianism.

The *Popular Science Monthly*, from which the above expression in behalf of loyalty to truth was taken, is itself a striking illustration of *disloyalty*, and rigidly confines itself to the fashionable doctrines of the schools, excluding from its pages whatever differs from the prevalent scientific dogmatism, and while denouncing the dogmatism of theology, exhibiting itself a dogmatism equally blind, unreasoning and regardless of facts. Experimental demonstrations and scientific facts, which transcend the limits of their arbitrary theories, receive as little attention from the dogmatists trained in medical schools, as they would from a college of cardinals.

The JOURNAL OF MAN, in the presentation of new truths, attracts only the candid, loyal and progressive. It does not hope to conquer the results of inheritance, pre-natal influence and old institutions, or force any truth upon reluctant and disloyal minds, but it knows that there is an important and growing class who sympathize with loyalty and prefer the glowing future to the decaying remains of the past.

To the party of progress, this magnificent republic opens a free and ample field. The domination of habit and transmitted dog-

matism is growing continually weaker, fading away in churches and colleges. The pulpit of to-day is tolerant indeed in comparison with the pulpit of our fathers, and the bright, free thought of the advanced people surrounds the colleges with an atmosphere which is gradually penetrating their walls and modifying their policy. An important duty devolves upon every loyal, progressive thinker,—the duty of speaking out firmly, manfully and distinctly, to swell the volume of thought which carries mankind onward to a nobler future.

Occultism Defined.

BY ONE WHO KNOWS.

MY own claims to be considered as an exponent of true Occultism are founded upon the following grounds: When quite young, in fact, before I had attained my thirteenth year, I became acquainted with certain parties who sought me out and professed a desire to observe the somnambulic faculties for which I was then remarkable. I found my new associates to be ladies and gentlemen, mostly persons of noble rank, and during a period of several years, I, and many other young persons, assisted at their sessions in the quality of somnambulists, or mesmeric subjects. The persons I thus came into contact with were representatives of many other countries than Great Britain. They formed one of a number of secret societies, and all that I am privileged to relate of them is, that they were students of the two branches of Occultism hereafter to be described; that they claimed an affiliation with societies derived from the ancient mysteries of Egypt, Greece, and Judæa; that their beliefs and practices had been concealed from the vulgar by cabalistic methods, and that though their real origin and the purpose of their association had at times been almost lost, it had revived, and been restored under many aspects. They claimed that alchemy, mediæval Rosicrucianism, and modern Freemasonry were off-shoots of the original Cabala, and that during the past 150 years new associations had been formed, and the parties who had introduced me into their arcanum were a society in affiliation with many others then in existence in different countries. These persons, deeming that the intrusion into their ranks of unprepared minds would be injurious to the harmony necessary for their studies, carefully avoided assuming any position of prominence in reference to the society, so that they might never be solicited to admit those whose presence might be prejudicial. Indeed it was one of their leading regulations never to permit the existence of the society to be known or the members thereof named, until they passed from earth to the higher life. It is in virtue of this last clause that I am at liberty to say that Lord Lytton, the Earl of Stanhope, and Lieut. Morrison (better known as "Zadkiel"), and the author of "Art Magic," belonged to this society.

I should have known but little of its principles and practices, as I was simply what I should now call a clairvoyant, sought out by the society for my gifts in this direction, had I not, in later years, been instructed in the fundamentals of the society by the author of "Art Magic." When modern spiritualism dawned upon the world, for special reasons of my own, the fellows of my society gave me an honorary release from every obligation I had entered into with them except in the matter of secrecy. On that point I can never be released and never seek to be; but in respect to the statements I am about to make, my former associates,—deeming their publication might serve to correct some of the erroneous opinions that are put into circulation by individuals who arrogate to themselves a knowledge, of which they have not the slightest iota,—not only sanction, but command me to present to the candid inquirer the following brief definition of genuine practical

OCCULTISM — ANCIENTLY WRITTEN IN "CABALA."

OCCULTISM is a study and application of the occult, or hidden principles and forces of the Universe, or, in its more limited sense, of Nature.

The study of occultism is called speculative. The application of that study is practical occultism.

Speculative occultism includes opinions and teachings, often so widely at variance with commonly received beliefs that it would be extremely unwise to subject it to the criticism of persons generically called the world. Speculative occultism of course might be regarded as *speculative only*, were it not possible by the aid of practical occultism to demonstrate its truths.

The subjects which engage the attention of the speculative occultist are THE CREATOR, or creative power; WORLD BUILDING, and the order and design of the earth and its spirit spheres; MAN, and his relations to the Creator, the earth, and his fellow-man.

DESCENT OF SPIRIT into matter, and its growth through embryotic stages, during which period it is first *elemental*, then *animal*, then *man*.

ASCENT OF SPIRIT out of matter, and its progress through future stages of growth as planetary and solar spirits.

Besides these purely theoretical subjects are suggestions concerning the best methods of communing with spiritual existences, and of receiving information from lower and higher states than man. These, together with *some mental exercises and practices*, form the main themes of consideration in the colleges of speculative occultism. Spirit Communion, together with Astronomy, Astrology, Mathematics, Geometry, Music, Anatomy, Physiology, Psychology, and Psychometry, are all kindred branches of study which must engage the attention of the true occultist.

PRACTICAL OCCULTISM.

PRACTICAL OCCULTISM consists, first, of a perfect mastery of the individual's *own spirit*. No advance whatever can be made in acquiring power over other spirits, such as controlling the lower or

supplicating the higher, until the spirit within has acquired such perfect mastery of itself, that it can never be moved to anger or emotion — realizes no pleasure, cares for no pain ; experiences no mortification at insult, loss, or disappointment — in a word, subdues every emotion that stirs common men's minds.

To arrive at this state, severe and painful as well as long continued discipline is necessary. Having acquired this perfect *equilibrium*, the next step is *power*. The individual must be able to wake when he pleases and sleep when he pleases ; go in spirit during bodily sleep where he will, and visit — as well as remember when awake — distant scenes.

He must be enabled by practice, to telegraph, mentally, with his fellow associates, and present himself, spiritually, in their midst.

He must, by practice, acquire psychological control over the minds of any persons — not his associates — *beneath* his own calibre of mind. He must be able to still a crying infant, subdue fierce animals or angry men, and by will, transfer his thought without speech or outward sign to any person of a mental calibre below himself ; he must be enabled to summon to his presence elementary spirits, and if he desires to do so (knowing the penalties attached), to make them serve him in the special departments of Nature to which they belong.

He must, by virtue of complete subjugation of his earthly nature, be able to invoke Planetary and even Solar Spirits, and commune with them to a certain degree.

To attain these degrees of power the processes are so difficult that a thorough practical occultist can scarcely become one and yet continue his relations with his fellow-men.

He must continue, from the first to the last degree, a long series of exercises, each one of which must be perfected before another is undertaken.

A practical occultist may be of either sex, but must observe as the first law inviolable chastity — and that with a view of conserving all the virile powers of the organism. No aged person, especially one who has not lived the life of strict chastity, can acquire the full sum of the powers above named. It is better to commence practice in early youth, for after the meridian of life, when the processes of waste prevail over repair, few of the powers above described can be attained ; the full sum never.

Strict abstinence from animal food and all stimulants is necessary. Frequent ablutions and long periods of silent contemplation are essential. Codes of exercises for the attainment of these powers can be prescribed, but few, if any, of the self-indulgent livers of modern times can perform their routine.

The arts necessary for study to the practical occultist are, in addition to those prescribed in speculative occultism, a knowledge of the qualities of drugs, vapors, minerals, electricity, perfumes, fumigations, and all kinds of anæsthetics.

And now, having given in brief as much as is consistent with my position — as the former associate of a secret society — I have simply

to add, that, whilst there are, as in Masonry, certain preliminary degrees to pass through, there are numerous others to which a thoroughly well organized and faithful association might advance. In each degree there are some valuable elements of practical occultism demanded, whilst the teachings conveyed are essential preliminaries. In a word, speculative occultism must precede practical occultism; the former is love and wisdom, the latter, simply power.

In future papers I propose to describe the two Ancient Cabalas, and the present attempts to incarnate their philosophy in modern — so-called — Theosophy. SIRIUS.

In the foregoing essay, taken from the first number of *The Two Worlds*, edited by Mrs. E. H. Britten, we have the best exposition of Occultism that has been published. It shows that Occultism, theoretic and practical, is a matter of intellectual ambition — ambition to understand the mysteries of nature, and to wield the power which such understanding gives. It exhibits no ulterior purpose of using its knowledge for the benefit of mankind, or even of diffusing it. Its aim is selfish, and the secrecy which it has maintained is not justifiable in the present condition of our civilization.

ANTHROPOLOGY, which I am endeavoring to introduce for the benefit of mankind, comprehends the whole of the theory and practice of Occultism, and there is no need for seeking mysterious societies for a species of knowledge which is no longer a secret, and which will be fully illustrated in my future publications.

“Practical Occultism,” as defined by Sirius, is perfectly intelligible to one who understands the science of the brain. It is an effort to cultivate into *abnormal* predominance the heroic, firm, hardy, and spiritual regions of the brain, to the neglect if not suppression of its nobler powers. In suppressing sympathy and sensibility, it impairs the foundation of our most amiable virtues, isolates man from the companionship and love of his fellow-beings and comes dangerously near to misanthropy and black magic, or the attempt to use spiritual powers and the spiritual realm for purely selfish purposes.

Bulwer, it is stated, was one of the occult society. In his case the pursuit was one of pure selfishness; his motives in his literary career were selfish and avaricious; his domestic life was detestable, and the use that he made of his knowledge in his literary labors was meretricious and fantastic. That noble-minded woman and gifted medium, the late Mrs. M. B. Hayden, M. D., was received by him at Knebworth, and gave him ample evidence of truths which he never publicly sustained.

Whatever withdraws us from society and from the duties to fellow-beings which are incumbent upon all, is unworthy of encouragement. The noblest cultivation is symmetrical, and in its symmetry maintains the supremacy of the ethical sentiments, which recognize human fraternity.

Nevertheless, this “practical occultism,” abnormal and egotistic though it be, may develop marvellous powers, at which we may wonder as we do at the skill of an acrobat or the pugilism of Sullivan.

It cultivates a will power and a spirituality by which miraculous phenomena may be shown, but they are of little real value compared to the nobler miracle of healing those whom physicians have surrendered to death, and bringing to the knowledge of mankind the entire truth concerning the future life, and the ennobling lessons derived therefrom, which bring earth life nearer to heaven.

Psychic Phenomena.

The *New York World* publishes a narrative of psychic experiments by its correspondent at Washington which may interest those who have not witnessed anything like it. They are just such as have been on exhibition publicly in this country for more than forty years, but owing to conservative prejudice have not received their due attention from the press. But as newspaper correspondents and reporters are a privileged class, they can bring before the public marvellous phenomena which would not be welcomed from other sources. The following is the letter from Washington:

"You know what an excitement there has been about mesmerism in Paris this summer? A lion tamer, who was also a mesmerist, took into his cages a young lady whom he had mesmerized, and made his dentate pets jump over her on the floor. There was great excitement about it, and a law was passed in the French Congress, I believe, forbidding such exhibitions, even where the consent of the subject had been obtained previously to losing consciousness.

"This letter will be in the nature of a confession. Last spring, discovering by accident that I could mesmerize, I took up mesmerism as a diversion for the amusement of myself and friends. I had long believed in it entirely and carefully watched its processes, but I wished to study its philosophy and find out, if I could, the cause and the limits of its mysterious phenomena.

"I first found that I could, by placing my hand on the forehead of a young acquaintance and accompanying the slight pressure with an imperative command, close his eyes and keep them firmly closed against all efforts of his will. I could compel him to dance or keep him from moving from his tracks; could prevent his rising from his chair; prevent his striking his hands together, and, at last, could prevent him from speaking. In fact, I absolutely controlled his voluntary muscles in every respect, and could compel him to do anything that he was physically capable of doing.

"Extending the experiments, I obtained the same control over others, both men and women, till I had quite a class of sensitives so responsive that I could control them with ease. Up to this time they were all perfectly conscious and without any hallucinations; they knew who they were, where they were and what they were doing, and they laughed as heartily at the absurd results obtained as any spectator. Up to this time, too, I had no means of ascertaining whether the apparent results were genuine. I might be the dupe of cunning people who were conspiring to fool me, for, in these early stages, there seems to be no way of scientifically proving it.

"It was some time before I was able to carry the experiments further and get control of the consciousness and senses of my class. At last success came. I made them see and hear mosquitoes and fight the tormentors with great energy. At this point they became dazed, and it was easy to command their senses in other respects. At a suggestion they heard music, the noises of a riot, a thunderstorm, the roaring of lions, a speech by Col. Ingersoll, and they gradually came to see vividly anything to which I directed their attention. In this world of hallucination they lost consciousness — or, rather, they abandoned their real existence and assumed an abnormal existence, as one does in a dream.

"I am not yet certain whether this strange condition is imposed on them by my will, or whether it is self-imposed, subjective, and the result of expectation on their part. I am inclined to believe the latter theory is true, because, when I direct their attention to a horse, for instance, each one sees a different sort of horse, and his head is in different directions.

"By a few additional passes I can induce a cataleptic state, in which the sensitive becomes perfectly rigid and can be laid out between two chairs, his head on one and his heels on another, like a log. They can also be easily made insensible to pain, so that pins are stuck through their hands, teeth drawn, and painful but harmless acids put in the eye, without extorting a sign of feeling. In this way, and others even more conclusive, I have demonstrated the good faith of my class.

"I have given several receptions for the entertainment of my friends, and record here some results for the benefit of those in other cities who choose to try similar experiments.

"The available class now consists of eight — four gentlemen and four ladies, from seventeen to forty years of age. Two of these (both ladies) I have never been able to take into the region of hallucinations. I can control them physically, can prevent their unclasping their hands, or laying down a fan, or rising from their chairs, or pronouncing their own names ; but here my influence stops. I cannot make them think that the room is hot or cold, or that mosquitoes are prevalent, or disturb the testimony of their senses in any way.

"The other six are lost to the realities of life the instant I touch them. One of them I can put into a sound sleep in a second, and he will sleep until I awaken him.

"It should be stated here that these sensitives are above the average of intelligence and mental activity. Three of them are clerks in the departments, one, who took the valedictory in college, being an artist in the Smithsonian. Two are in business for themselves ; one of them, a shrewd, sagacious and level-headed man as one would meet anywhere, with a sharp commercial turn of mind. This man differs from the others in being keenly incredulous — sceptical of his hallucinations when they seem unreasonable.

"For instance, at a reception the other evening, at which the members of the Cabinet were present with their families, I introduced to my sensitives a learned pig.

“ ‘ See here ! ’ I said, when they were all in the mesmeric trance ; ‘ here you are in my dime museum. Let me show you my educated pig.’ ”

“ They all wanted to see it, and I whistled, snapped my fingers, and called their attention to the fine animal before them. They evidently saw it.

“ ‘ A lovely little white pig ! ’ said a young lady.

“ ‘ Only it isn’t little and it isn’t white,’ said the silversmith ; ‘ it is a big black fellow,’ and he appealed to the others.

“ I explained that it was a scarlet pig, and told them it could read and sing.

“ ‘ Sing ! Oh yes, we hear you ! ’ said the incredulous man sarcastically.

“ I snapped my fingers. ‘ There he goes ! ’ said the artist, ‘ singing ‘ Wait till the Clouds Roll By.’ ”

“ ‘ I hear singing,’ said Incredulous, turning to me. “ ‘ Titwillow,’ isn’t it ? How do you work him — the machinery, I mean ? ”

“ The others laughed at him. ‘ Why, the pig sings,’ said the young lady ; ‘ can’t you hear him sing ? can’t you see him sing ? ’

“ ‘ He looks as if he sang. I see his jaws move, and he sounds as if he sang,’ persisted Incredulous ; ‘ but he doesn’t sing. Pigs don’t sing.’

“ ‘ Very well, what is it, then ? ’ asked one of the clerks, triumphantly.

“ ‘ A tube and a hole in the floor, may be ; it’s well done, though,’ said the doubter.

“ ‘ Suppose you go and find the tube,’ suggested the artist.

“ He went and kicked around where he supposed it to be, tore up a piece of the carpet and looked nonplussed.

“ ‘ Yonder’s the pig over by the entrance, singing ‘ A Warrior Bold,’ ” said the artist, amid laughter.

“ The scoffer came back to his seat and said,

“ ‘ It’s probably ventriloquism.’ ”

“ ‘ Aw ! ’ said the silversmith derisively, ‘ you can’t throw the voice any such distance nor make it sound clear and sweet like that. I’ve made a study of ventriloquism ’

“ ‘ Well, I’ve made a study of pig,’ said Incredulous obstinately.

“ Then I changed the illusion by making the pig’s ear grow out three feet long, and then turning him into an elephant with one leg and four tails.

“ Sometimes I turn my class into infants and have them ‘ play school,’ with infinite fun ; sometimes I transport them over the seas to Africa or Japan on my enchanted carpet, where for a brief space they enjoy all the delights of travel ; sometimes we participate in battles, sometimes visit famous picture galleries, sometimes the artist enjoys a quiet talk with Socrates, or Moses or Confucius, providing both questions and answers in a curious dual action of the mind highly entertaining to the audience.

“ The other evening I transformed my artist into President Cleveland. He assumed the character with quiet dignity, but said he had had a hard day’s work and was tired.

“‘Queen Victoria will visit you this evening, you know,’ I said.

“‘No!’ he exclaimed with surprise. ‘I didn’t know she was in this country. When did she come?’

“‘Yesterday, on the *Aurania*; here she comes, now.’

“He straightened up as I spoke and received her imaginary Majesty with real dignity and tact. After bowing and shaking hands he said:

“‘I have heard with unfeigned pleasure of your Majesty’s approach to the capital of the republic, and it is my agreeable privilege to extend to you the freedom of this city and country in behalf of sixty millions of people. Dan, get the lady a chair!’

“As she seemed to seat herself he listened a moment, smiled and said: ‘I reciprocate those feelings, as do all Americans, and I trust that the amicable relations so long preserved between this republic and the mighty realm of which you are the honored and beloved ruler may never be broken.’

“‘Where can the lady hang her crown?’ I asked him. ‘It must have a peck of diamonds in it. Can’t I take it?’

“He looked scornfully at me and I added: ‘Can’t the boys manage to get it away from her Majesty when she goes down stairs?’

“‘You are a disgrace to this administration, Dan, and have got to be fired out!’ the President exclaimed angrily to me, and then he humbly apologized to the Queen.

“He casually added that the fisheries dispute might lead to trouble, and she would be prudent to let our boys get bait along shore where it seemed handiest.

“I know of no other thing in which there is so much entertainment as mesmerism. For the benefit of those who desire to experiment I append certain conclusions from my own experiments here:

“1. About one person in ten can be mesmerized.

“2. The proportion of people who have the ‘power’ to mesmerize, if it be a power, I do not know.

“3. Mesmerism is a trance and seems to me almost identical with somnambulism.

“4. It is as harmless as sleep. My sensitives occasionally come to me in the daytime to be put to sleep for the purpose of obtaining rest.

“5. Hallucinations that take place under mesmerism are seldom remembered in a subsequent waking state, but are generally recalled with vividness in a subsequent mesmeric state.

“6. Mesmerized subjects do not see the objects or people in the room, or hear any noise whatever except the voice of the operator.

“7. My sensitives could have an arm or a leg amputated, I have no doubt, without suffering any pain.

“8. Some of my sensitives are able to tell what goes on behind them and where they cannot see it, by some occult sense of which I am ignorant. I am at present pursuing study along this line.

“Others here are now experimenting, and I think mesmerism is the coming fashionable ‘fad.’

W. A. CROFFUT.”

ANIMAL MAGNETISM. — Methinks that if some of our eminent (?) scientists were to investigate this much abused subject (as all of them might) they would soon find themselves *hors de combat* in relation to their premises that all manifestations of mind are nothing but products of matter. Huxley, for instance, that the “mind is a voltaic pile giving shocks of thought,” and many other quotations equally as absurd by other materialistic philosophers (?) who claim prominence as such.

As long ago as 1843 I was induced to investigate and try this phenomenon mainly for a hygienic purpose and afterwards led on by curiosity. I had no teacher, consulted no works on the subject, but derived all I learned in relation thereto by my own individual experiments, and in parenthesis say that what I learned I hold as above all price in settling in my mind the vexed question, “to be or not to be.”

In 1847 I was in Wisconsin, and for the satisfaction of others I was induced to a renewal of experiments in magnetism. I was located with several other families with a view of forming a co-operative colony, so that excepting myself the rest had their residences closely together, whilst mine was half a mile from the rest. The subject at one time was brought up for discussion, and an earnest desire on the part of many to see something of it resulted in my finding a subject to experiment with at once, and fortunately he proved to be an extraordinary one. The finding of property through him in a mesmeric condition was a thing of common occurrence, and in some instances he seemed to be conscious of the mental conditions under which the property was lost. I found that he could take cognizance of what was occurring out of his sight, by pre-arrangements to test him.

One evening I mesmerized him, and in imagination took him to England, and prepared as I was to accept the marvellous, I was considerably surprised at the probabilities of some statements from a letter received afterwards. Telling of this to my neighbors, they suggested the institution of a series of experiments to thoroughly test the matter. The course pursued was this: His brother would magnetize him, distant from me one-half a mile, and in the evening, according to arrangements, my family were to be engaged at anything suggested to our minds at the time, something for instance somewhat out of the ordinary routine of family occupation, to make it more apparent, and by comparing notes it was evident that through some mysterious law or power of mind he was with us taking cognizance of our actions. This was so thoroughly demonstrated that the parties concerned would have subscribed and sworn to the same before any officer qualified to administer an oath. — A. LANSDELL, in *Golden Gate*.

GOOD CLAIRVOYANCE. — Dr. E. S. Packard, of Corunna, Me., in the *Eastern Star*, states that Mr. David Prescott, of South Sanguerville, over ninety years of age, “wandered away into the woods, and not returning, a crowd of over a hundred men hunted for him nearly two days; the mill pond near his house was drained. Search was made in every direction but to no success.

A gentleman of that place decided to call in the aid of Mrs. Stevens; she told him somebody was lost, and not being able to visit the place she drew a map or chart of the locality, giving directions, by which, on his return he was immediately found alive, but died the next day. The day following I was at South Sangerville, and stopping at this gentleman's house, examined the map, which was perfect in every respect. The house and shed were correctly drawn, the mill and pond near the house were marked, the field and woods, two fences over which Mr. Prescott must climb, even to the swinging of the road by the house was definitely given.

The spot where she said he was, was shown by a large black mark, and he was found exactly in that place. When we consider that Mrs. Stevens never saw this place in her normal condition, it is to me a wonderful test of spirit power."

HYPNOTISM IN INSANITY. — We learn from the German periodical, *Sphinx*, that hypnotism has been used in an insane asylum near Zurich since March, 1887, in 41 cases, a report of which has been made by Dr. Forel. In fourteen cases there was a failure, but in twenty-seven there was a degree of success without any unfavorable results afterwards. In four of the cases due to intemperance a cure was effected and the patients joined the temperance society. A morphine eater was cured in the same manner in six weeks and dismissed from the asylum.

The Ancient Iberians.

THEIR STATION IN CANADA DESCRIBED BY THE REV. W. H. H. MURRAY.— A PSYCHOMETRIC REPORT ON AN ANCIENT RACE.

The Rev. W. H. H. Murray, the eloquent minister who was once so conspicuous in Boston, on a yacht excursion to Canada recently wrote from Tadousac to the *Boston Herald* as follows:

"At that point of time touched by the earliest ray of historic knowledge, the eye of the student of human annals sees, occupying the Spanish peninsula, a race of men called Iberians. These old Iberians were not a tribe or clan, but a people, numerous and potential, with a fully developed and virile language, skilled in arms and the working of precious metals, and industriously commercial. This much can be clearly inferred from the extent of their territory and the remnant of them, with their characteristics and habits, which still remain. This old people, themselves a colony from some other country, once existent and highly civilized in the remote past, spread from the Mediterranean Sea to the slopes of the Pyrenees, and all over southern Gaul as far as the Rhone, and flowed westward with a movement so forceful that it included all the British Islands. All this happened 4000 to 5000 B. C. They are older than the Egyptians probably by 1000 years, and were strong enough to attempt the conquest of the known world.

“These Iberians colonized Sicily. They were the original settlers in Italy and pushed their way northward as far as Norway and Sweden, where can still be found among the present inhabitants their physical characteristics — dark skin and jet black hair. This ancient people were not barbarians, but highly civilized. They had the art of writing and a literature. Poetry was cultivated. Their laws were set in verse; and for these laws thus written they claimed an antiquity of 6000 years.

“This ancient race has passed away, as all great races do. The rise and decline of a people are as a day. They have a sunrise, a noon, a sunset, and there remains of them and their splendor nothing but a gloaming, a twilight of a thousand years, perhaps, and after that

OBLIVION'S STARLESS NIGHT.

“This old Iberian, world-conquering race came to its sunset hour a thousand years ago, and the gloaming after their sunset is deepening into that gloom which hides all. Only a remnant, a hint of the old-time radiance, remains up to this day.

“In Southern Europe, the remnant of this antique race, the fragment of a root with the old-time vigorous sap in it, may still be found. There, on the Spanish peninsula where its cradle was rocked, the grave of a once powerful race is being slowly sodded; for there still live that strange people called the Basques. It matters not to-day what they are — chiefly mountaineers, I think — but they are of the old Iberian stock, and the Iberians were colonists from some unknown land, pre-historic, undiscoverable by us. Colonists and colonizers also. From some unknown land, hidden from us in the gloom of ages, these Iberians came to Southern Europe in ships. To Sicily they went in ships; to Britain and Ireland; to Norway also, and where else, or how far or for what, is left to conjecture. But being strong in numbers, ambitious to conquer, skilled in navigation, we can well believe that they pushed their flag and commerce nigh to the ends of the world.

“Now these Basques, to-day mountaineers, they tell me, were once, nor long ago, great sailors. In instinct and habit, they were true to the old Iberian stock, to which they were as the last green leaf on a dying tree. They were of a world-conquering race, and they sailed the seas of the world, seeking profit fearlessly. Four hundred years ago Jacques Cartier, himself a Breton, with the old Basque or Iberian blood warm in him — for the Bretons were of the old Iberian stock, with the same temper and look of face — sailed into the gulf of the St. Lawrence, and found — what?

THE BASQUES BEFORE HIM.

Not one Basque ship, but many. Engaged in what? In hunting whales. Whalers they were, and whalers they had been in these parts for years and centuries.

“How know I this? Because — the records are scanty, and pity it is that they are not fuller — Cartier himself, and other of the old navigators to these waters, found not only the Basque whaling ships

before them, but the nomenclature of all the shores and of the fish in the waters purely Basque. Bucalaos is the Basque name for codfish, and the Basques called the whole coast Bucalaos land, or codfish land, because of the multitudes of codfish along the coast. And up to this day, underlying the thin veneer of saint this and saint that, which superstitious piety has given to every bay and cape and natural object in gulf and on river, you find the old Basque names of places and things — the solid oak beneath the tawdry coating applied by priestly brush for churchly purposes. There is Basque harbor, Basque island, and old Basque fort, and a place known as the spot where these old-time whalers boiled their blubber and cured their catch of fish. It was from these old Basque whalers, whose fathers and forefathers for a thousand or thousands of years had visited this coast in commerce, and who knew every cape, bay, island, shoal, and harbor from the Bay of Fundy to Cape Tourmente, as well as from the old Icelandic pilots, that Columbus learned of the existence of this Western Continent; and when he sailed from Lisbon on his 'world-seeking voyage,' I make no doubt that he as surely knew, by actual information, of America, as I know that the island of Anticosti is but 200 miles below me. And yet I read in a paper somewhere lately that some wise dunce had proposed to 'celebrate the fourth centennial of the discovery of America by Columbus'! That's rich!

"To-night the yacht Champlain is swinging at anchor in the harbor of Tadousac, and I am writing in her little cabin with a profound conviction that, a thousand years

BEFORE COLUMBUS WAS BORN,

a little group of men, Basques by name, then living in southern Europe, a remnant of the old Iberian race, anchored their ships in the same harbor in the month of August annually. Only half a mile to the west of me, the Saguenay, whose bottom is one hundred fathoms deeper down than the bed of the St. Lawrence, pours its gloomy current between the stupendous cliffs of rock which make for its resistless passage an awful portal. These monstrous cliffs of bare, gray rock have not changed in form or color or appearance since some force, next to that of the Almighty, lifted them from the under world and placed them to stand eternal sentinels at the entrance to this strange, impressive, awe-inspiring river — for the wind and wear of unnumbered centuries have left them cold and bare, soilless and treeless, save where some stunted shrub, with a single root, has spiked itself into a crevice, and there stands starved and dying, as it lives its withered life.

"As it is to-night to eye and ear, so was it centuries ago; and so the old Basque whalers saw it while yet the great continent to the west was a trackless wilderness from ocean to ocean and gulf to gulf. And Columbus and Jacques Cartier and Champlain were not, by five hundred years, yet born.

"The harbor of Tadousac is a basin shaped like a sickle. On the west the mountain wall of the Saguenay protects it. The eastern

curve is sheltered by vast sand lunes, scoured from the sea bottom and whirled upward by some mighty eddy in geologic ages. To the north are mountains of stone, their gray surface flecked here and there by stunted fir and cedar or dwarfed birches. Between these mountains of rock and the water of the harbor or basin is a short, narrow plateau, lifted some fifty feet above the water line, every foot of which is historic to a degree. On no other bit of ground of equal size on the American continent has so much been done and suffered which can interest the curious, touch the sensibilities, or kindle the imagination and fan it into flame.

There is reason to think that before the Christ was born the old Iberian ships were here; and their descendants, the Basques, continued the commerce which their progenitors had established and which rendezvoused here 1,500 years after the Galilean name had conquered kingdoms and empires. The Norsemen were here, we know, a thousand years ago, and many a night the old sea kings of the north drank out of their mighty drinking horns good health to distant ones and honors to Thor and Odin. Then, late enough to have his coming known to letters, and hence recorded, Jacques Cartier came, himself a Breton, and hence cousin in blood to the Basque whalers, whom he found here engaged in a pursuit which their race had followed before Rome was founded or Greece was born, before Jerusalem was builded, or even Egypt, perhaps, planted as a colony. St. Augustine, Plymouth rock, Quebec—these are mushroom growths, creations of yesterday, traditionless, without a legend and without a fame, beside this harbor of Tadousac, whose history, along a thin but strong cord of sequence, can be traced backward for a thousand years, and whose connection with Europe is older than the name!

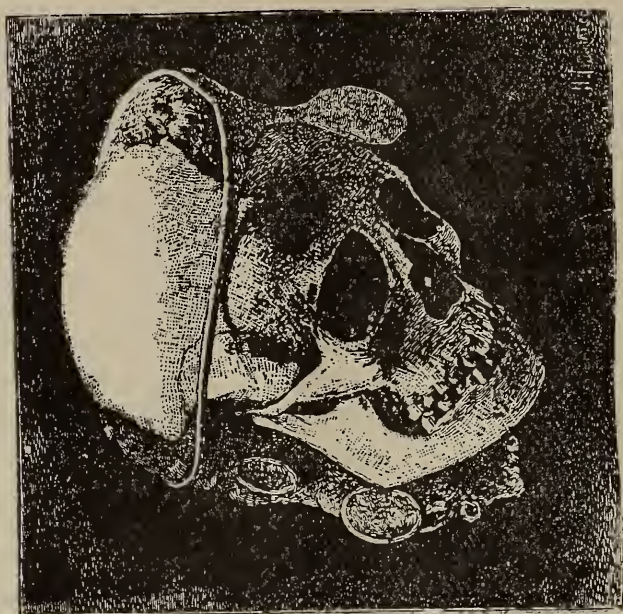
PSYCHOMETRY AND ARCHAEOLOGY.

Whether "the thin but strong cord" by which Mr. Murray pulls the old Iberians to these shores be mainly historical or imaginative, I have not attempted to decide; but as to the old races of Southern Europe there are relics already sufficient to evoke their history by psychometric exploration.

The *Popular Science News* of Boston gives a sketch of some old relics from "La Nature" which I quote as follows:

"Recent explorations in Spain by two Belgian scientists, the Messrs. Siret, have resulted in some very interesting discoveries. Relics of a prehistoric race have been found in great abundance, ranging from the stone age to that of bronze and metals. These people buried their dead not only in stone graves or cells, but also in great jars of burnt clay, accompanied by pieces of pottery and other articles of use and value. This form of jar-burial is very widespread, and examples have been found from Japan to Peru. These relics are supposed to belong to that ancient race which lived in Europe previous to the Aryan immigration, the various branches of which are known as Iberians, Pelasgians, Ligurians, etc., according to the country in which they lived.

“Several skeletons were found adorned with silver and gold ornaments. One of the most remarkable is illustrated here. It is a female skull encircled by a band of silver, to which is attached a thin plate of the same metal. It is not known whether it was origi-



nally worn in the position as when found, or, as is most likely, had been accidentally displaced after burial. This skull was found in a cave near the station of Fuente-Alamo, where gold and silver are found in small quantities in the soil; and it is quite possible that in those ancient times the mining of the precious metals was a regular occupation of the inhabitants.”

PSYCHOMETRIC DESCRIPTION. — Mrs. Buchanan, describing the subject from this engraving, without seeing it or knowing what it represented, spoke as follows:

“This is far away; it is remains of some kind; remains of a human being, of a very remote type of female. Her surroundings were very rude. She was of a race of strong animal instincts — a large people. She seems something like a squaw. (What of their habitations?) They were very rude, as much like caves as anything. I think they lived in caves and rocks. They hunted and fished. Their weapons were of stones, but they had some kind of metal which they could hammer out. They dried their food in the sun — fishes and meats. They had very little agriculture. They had a process for making things they wanted for domestic use, and for weapons, as well as stone implements. They may have used the precious metals, not as money but for ornaments. It was not a numerous race, did not propagate fast. They have all died out. There is no vestige of them on the earth. They were a brown, dark colored race. Their heads were low and faces large; jaws prominent.”

Evidently this is not the race of which Mr. Murray speaks — neither Iberian nor Basque.

The Stardust of the Universe.

THE distinguished astronomer, Norman Lockyer, has lately read a paper before the Royal Society (London) under the title of a "Preliminary Note on the Spectra of the Meteorites," which advances some of the boldest theories and suggestions ever offered concerning the Universe, which cannot fail to interest the readers of the JOURNAL OF MAN.

According to Mr. Lockyer the meteors which we have been accustomed to consider trivial or incidental matters in planetary and stellar systems, no more important than the dust which the housewife raises from parlor and chamber, are really fundamental and basic elements of the Universe, capable of generating comets, planets, suns and stars.

If this idea can be entertained, meteors must be vastly more numerous than the world has supposed. Cosmical space, according to Mr. Lockyer, is filled with meteorites of various sizes, flying in many directions with enormous velocities and moving in certain orbits like larger bodies. Many observations have been made to determine the number of these meteorites. Dr. Schmidt, of Athens, in seventeen years of observation concluded that in a clear dark night an observer would see on an average fourteen an hour at one station. Other astronomers have calculated that if observations were made over the whole earth, ten thousand times as many would be seen as could be seen by a single observer. Calculating thus, it has been inferred that about 20,000,000 luminous meteors fall on the earth every twenty-four hours, besides the innumerable amount of minute bodies too small to be seen by telescopes—which some suppose to be twenty times as numerous as the visible.

Prof. H. A. Newton makes some astounding estimates on this subject—that the orbit of the earth is filled with meteorites, about 250 miles apart, making a group of about 30,000 in a space equal to that of the earth. If such calculations are reliable, the query must arise, How much effect can such a meteoric shower every day in the year exert on the orbital motion of the earth, in retarding its velocity? The effect must be greatly increased if, according to Prof. Newton, the velocity of meteors striking the earth is about thirty miles a second, varying from ten to forty.

From such a basis as this rises the grand hypothesis of Mr. Lockyer, who is a courageous theorist, that all cosmic space is filled with meteorites, that they go in swarms, and that not only comets but stars are formed by conglomerate aggregations of meteorites.

Schiaparelli, in 1866, demonstrated that the orbit of the August meteors was the same as that of the comet of that year. It is in August and November of each year that we have the most brilliant display of meteors in two distinct groups, or orbits. Those of August come from a point in the constellation of Perseus and those in November from a point in the constellation Leo. They are believed to fill two distinct orbits or rings making an elliptical orbit round the sun. In such orbits, comets are believed by astronomers to be formed by a concentrated swarm of incandescent meteorites rendered

luminous by collisions. But this hypothesis of innumerable collisions between meteorites travelling in the same orbits does not appear very plausible.

This doctrine of the genesis of comets, advanced by Schiaparelli, is extended by Mr. Lockyer to the genesis of all great luminous bodies. Nebulæ, comets, stars, variable and temporary stars, are all thus brought under a general law and method of genesis. The increasing approximation and condensation of the meteorites is seen in different classes of stars. Stars of the class iii.a are not so far advanced as others.

The next step in the hypothesis is that in the extreme approximation and condensation of the meteorites a degree of heat is generated which converts the whole into a mass of incandescent vapor, at a "transcendental temperature." The maximum temperature being thus attained, a cooling process begins, which is seen in our sun and other stars of the second class. Other stars, according to Mr. Lockyer, of class iii.b exhibit spectra which show that their temperature is not so high, and the last stage is attained by stars and other bodies which have ceased to be luminous, and, therefore, are not seen, but may be recognized by the perturbations which they produce in the movements of other bodies.

According to this hypothesis our solar system was once but a mighty swarm of meteorites, extending as far as the farthest planet at present. We may as well suppose its materials to have been a swarm of meteorites as to suppose a chaotic fire-mist. Mr. Lockyer supposes the clash of meteor swarms to have produced new stars, and suggests the possibility of stellar or planetary bodies coming into collision, though no observations ever made yet give an example.

The destroyed planet, Sideros, discovered by Prof. Denton, illustrates that the universe has its disorder and tragedy as well as our own sphere. The time is coming when all these mysteries are to be cleared up—it will be when Psychometry is added to our telescopic and spectroscopic methods. Then will astronomy and all other sciences receive their grandest enlargement. In this task I cannot at present engage, for the limitless field of Anthropology alone is too much for a solitary scientist laboring for the advent of "THE NEW CIVILIZATION."

Miscellaneous.

BRIGHT LITERATURE.—New publications have just been received which express the bright mental activity of the present time. The first number of *The New Christianity*, which has just appeared, bears the editorial names of B. F. Barrett and S. H. Spencer, and is issued by the Swedenborg Publishing Association, Philadelphia, published every Thursday in sixteen large pages, at \$2 per annum. At so moderate a price it should have a large circulation. The name of Rev. B. F. BARRETT is a sufficient guarantee of the literary excellence, profound thought and liberal aims of this weekly. The Association, of which Mr. Barrett is president, holds "the good of life to

be paramount to the truth of doctrine; charity superior to faith; doctrine (though it be from the Lord out of heaven) to be of no value save as a *means* to this divine end — purity of heart and righteousness of life." Hence, they have been more intent on diffusing their principles than building up a religious establishment. The Association has condensed Swedenborg's writings into ten small volumes, in about one-tenth of the compass of the unabridged works, and has sold about 37,000 volumes, besides many thousands given away.

The Boston *Herald* says of this publication that it "deserves a cordial welcome as an attempt to express, through the religious press, a wider interest in the things of this world than most of the New Church papers have aimed at, . . . a broader treatment of what concerns our common Christianity than has been heretofore attempted in this religious connection, and thus satisfy the New Church people, who realize that they are still in the world, as well as the no-church people, who prefer smaller doses from the abstract writings of Swedenborg, and more of the thought of New Churchmen about what all men are thinking of."

THE TWO WORLDS, published weekly, at 61 George Street, Chatham Hill, Manchester, England, at 2d. a number, 2s., 2d. for thirteen weeks, or 8s., 8d. per annum in advance, is under the editorial control of *Mrs. Emma Hardinge Britten* and *E. M. Wallis*. The first number is dated Nov. 18, 1887. The names of its editors are a sufficient guarantee of its ability and its noble aims. They are admired and honored in America as well as Europe, and have thousands of friends. The first number fully sustains the expectations raised by their names. There is a brightness, vigor, independence and eloquence in the editorials which are refreshing. The salutatory says: "We do not propose to inflict on readers searching for light from the higher world matter *beneath* instead of beyond the reader's previous status of thought and education. The spiritual rostrum should be the sphere of instruction alike to listener and reader, — not the school in which unfledged and half-developed mediums seek to entertain their audiences by practicing the A B C of the oratorical art."

They say, also, "That the scope of this journal may not be misunderstood, we desire to state at once, and in advance of our future issues, that we propose to traverse, as far as possible, the wide and varied fields of human interests that might be vitalized and exalted by that knowledge of the life hereafter, which spirits alone can demonstrate. Instead of confining ourselves, therefore, to the relation of phenomenal facts and speculative philosophy, we shall endeavor to show how beneficially the spiritualistic revelations of the nineteenth century might operate through such departments of earth life as reform, science, theology, politics, occultism and the only true and practical religion, viz.: goodness and truth in the life here as a preparation for heaven and happiness in the life hereafter." As to Occultism and Theosophy, they say: "Every article that will appear in these columns will be written by *one who knows*, and who will

deal with those subjects from the standpoint of practical experience." The article on this subject in the first number is extremely interesting and instructive, in fact, the first clear and satisfactory statement that has been published. Among other facts it mentions that "Lord Lytton, the Earl of Stanhope, and Lieut. Morrison (better known as Zadkiel), and the author of Art Magic, belonged to this society,"—a secret Occult society in England, successor to the ancient societies of Egypt, Greece and India.

There is no reason to doubt that the *Two Worlds* will have a brilliant career, and do much to elevate the tone and enhance the reputation of spiritual science. The inspiration of Emma Hardinge Britten is of a high order, and flows into a mind which has also a strong grasp on external life. Either on the rostrum or through the press she is a distinguished leader in the spiritual movement. Mr. Wallis has also earned a high rank as an exponent of Spiritualism on its highest ethical plane.

FOOTE'S HEALTH MONTHLY.—If any of my readers are not already acquainted with *Foote's Health Monthly*, published at New York, at 50 cents a year, they will find it worthy of their attention. Dr. E. B. Foote is one of the most conspicuous and worthy of America's medical reformers. His "Plain Home Talk," when first issued on a smaller scale as "Medical Common Sense," sold to the amount of 250,000 copies, now under the title of "Plain Home Talk," containing 935 pages, with 200 illustrations, the publishing company say that they issue 2000 or more copies every month. Its vast circulation is not surprising when we consider that it is almost a cyclopedia of medical information for the people at the amazingly low price of \$1.50. Copies of this valuable work may be obtained from the editor of the JOURNAL OF MAN, or from Dr. E. B. Foote, 120 Lexington Avenue, New York. The people need medical information, and Dr. Foote has for many years been the leader in popular medical enlightenment.

PSYCHIC THEORIES.—An esteemed correspondent says, "I trust you will soon have space and time in which to fully discuss theosophy, and its bold assertion that Spiritualism is but the manifestation of dangerous elementals or of the souls of those sent untimely from this life as suicides and executed criminals, who until their selfish desires are gratified, make use of 'astral shells' of the real spirits of our dead friends, in order to wickedly deceive us, a discouraging view." Theosophy or divine wisdom does not make such assertions. They are but traditional dogmas which did not originate in scientific investigation. Those who make such assertions may call themselves theosophists, but they have no exclusive right to such a name, which belongs to all seekers of divine wisdom. American theosophy as represented by the JOURNAL OF MAN makes no such assertions, and relies upon investigation, never receiving the speculative notions of darker ages without evidence, whether they relate to Metempsychosis, or the garden of Eden, the burning hell, the purgatory, or the various pictures of the infernal

and supernal regions which had been current in the old world before such realms were ever investigated.

When my readers hear any such theories advanced, let them quietly ask for the evidence, *what are the facts* on which such opinions are based, when were they discovered, who were the investigators, and what was their method of investigation? If such questions cannot be answered, the theories deserve little attention.

TWENTIETH CENTURY SCIENCE, DAWNING AT THE END OF THE NINETEENTH.—In the 20th century, Psychometry will become the guide of the nations. The world will understand itself. Every mile on the surface of the globe will be familiarly known.

An important event anywhere will be immediately known everywhere. The planets and their inhabitants will be known, and much more known that need not be mentioned at present. The healing art will approximate perfection. Criminals will be reformed. Their number will be diminished. The juvenile nations of the earth will be more or less under the care of the adolescent and peace will be maintained.

These are not psychometric forecasts, but rational inferences, from our increasing rate of progress.

COMPARATIVE SPEED OF LIGHT AND ELECTRICITY.—The French physicist Fizeau calculated the velocity of light at 185,157 miles a second; Cornu, another Frenchman, calculated it at 185,420, and Michelson obtained 186,380 as the result of his calculation. Wheatstone, the English electrician, found that free electricity travelled 288,000 miles a second; Kirchoff concluded, from theoretical considerations, that an electrical current sent through a wire in which it meets no resistance has the velocity of 192,924 miles a second. The velocity of an electric current sent through iron wire is 62,100 miles a second; through copper wire, 111,780 miles. We think justice will be done by deciding that electricity is the faster.—*N. Y. Sun.*

Yet practically speaking, electricity in wires is much slower. Prof. Gould found that telegraph wires at a moderate height, transmit signals at the rate of 12,000 miles a second; but if the wires are suspended high enough, the velocity may be raised to 16,000 or even 24,000 feet a second. Subterranean wires and submarine cables transmit slowly. Wheatstone's experiments were made fifty-four years ago, and have not since been confirmed. I would say light is the faster, for electric currents are always retarded by the medium.

WONDERFUL PHOTOGRAPHY.—Dr. H. G. Piffard exhibited in New York to a society of amateur photographers a new method of taking instantaneous photographs by means of a brilliant light made by sprinkling ten or fifteen grains of magnesium powder on about six grains of gun-cotton. When this is flashed in a dark apartment it gives light enough to take a good photograph. It will do the same if flashed out of a pistol; so that a citizen may have his revolver with a small camera on the barrel and by flashing the gun-cotton out of

his pistol he can make a photograph of any burglar or robber in the dark before he fires a bullet.

WOODEN CLOTH.—An Austrian has patented a process for boiling wood and cleaving it into fibres that may be spun into threads which may be woven.

THE PHYLLOXERA pest, which has wrought such havoc among vineyards throughout Europe, has invaded California also. France has lost many millions, and has offered a reward of 300,000 francs for the discovery of a remedy. A Turkish farmer is said to have discovered accidentally that the remedy is to plant Sorghum or sugar-cane between the vines, which draws the phylloxera from the grape-vines. It is said to have been successfully adopted already in Turkey, Croatia, Dalmatia and Eastern Italy.

FALLING RENTS, in England.—While landlords are battling for rents foreign rivalry is destroying rent, and it is still going down. Large estates have a difficulty in getting either tenants or purchasers. The fall in prices and rents extends all over England. On a farm of 2,700 acres, in Lancashire, the tenant had been paying five dollars an acre, but he refused to take it for 1887 at two dollars and a half. Lands in 1876 were commonly valued at \$260 per acre; but they would not bring over \$150 to-day. The Court Journal says:

The depreciation in the value of English land is witnessed by one or two statements published last week. We are, in the first place, told that within a radius of twelve miles around Louth, in Lincolnshire, there are now 22,400 acres of land without tenants. In the same shire the largest farm in England has been thrown on the owner's hands. It is 2,700 acres in extent and the tenant paid £1 per acre. This year a reduction of 50 per cent was made to him, but finding that although an experienced and energetic farmer, that even at this reduction he could not make two ends meet, he has thrown up his farm.

BOSTON CIVILIZATION.—During the four years ending Sept. 30, 1884, there were 971 liquor sellers condemned for violating the law, who appealed to the superior court. Of the entire number, only 19 were fined, and 729 were allowed to escape by dropping the prosecution. But the law against preaching on the Boston Common is enforced with faithful severity, and Rev. W. F. Davis has been sentenced to a year's imprisonment for preaching without a permit. Evidently rum-selling is more popular than Protestant preaching, and pugilism is more popular than either, as the mayor and some councilmen participated in putting a \$10,000 belt on John L. Sullivan, the slugger, before the largest audience the Boston Theatre would hold, on the 9th of August, 1887. But perhaps other cities are no better. Cincinnati has one liquor-selling shop to every twenty voters. The cities will not tolerate prohibition, but it is successful elsewhere.

PSYCHIC BLUNDERING.—The Psychical Research Society held a meeting a few weeks since in Boston. Their first communication was on Thought Transference, by Dr. H. B. Bowditch.

"It was stated that a large number of experiments had been made, but the results were of a negative value. The attempt to establish the reality of thought transference had not been very successful." What else but negative results are to be expected from negative people,—people who have been in this matter mere negations for forty-five years, during which discoveries have been in progress all around them, which they have refused to look at, and refused to test by experiment. Still, if the march of mind for half a century can finally rouse the sluggish class, it is well. For "while the lamp holds out to burn," etc. It was a Dr. Bowditch who, in 1843, certified as secretary of a committee to the facts which demonstrate the science of Anthropology, and then relapsed into an agnostic slumber and forgot all about it.

BEECHER'S MEDIUMSHIP.—It has been generally believed in spiritual circles that Henry Ward Beecher had the inspiration which belongs to mediumship. This quality appears to have been inherited from his mother. On one occasion she was suddenly impelled to leave her apartment and rush out to an old carriage house, where she arrived in time to save the life of her youngest child, which had fallen through a carriage top and was caught in such a way that if she had not arrived then he would have been strangled.

A SCIENTIFIC CATARACT.—The blindness of the old school medical profession to modern progress is due to what may be called a cataract formed by medical bigotry. It will require half a century to remove this cataract. We are reminded of its existence by a paragraph in the Boston Herald speaking of the cancer in the throat of the crown prince of Germany, which the faculty expect to prove fatal, which it calls "a physical disorder for which medical science has yet to discover a remedy ; it is not at all likely that this fortunate discovery will occur soon enough to be of service to the heir-apparent." This flat denial of the curability of cancer is in the same columns in which an enlightened correspondent gave ample proof of cures with names and dates. Such denials are published in a city where a diligent inquiry would reveal about three hundred cases of successful cure of cancer well attested. But alas! these cures were not made under the authority or by the disciplined followers of the old school American Medical Association and therefore they cannot be recognized or heard of. There is a dignity which cannot see or feel anything it does not wish to see or feel ; which reminds us of a story of two ladies. Said Madam F., a Swiss lady, to Madam R., a French woman, "I was surprised to see you walking with Col. M. yesterday. Do you not know that he was publicly horsewhipped by Capt. D. of the Infantry?" "I do not mind such remarks at all (said Madam R.,) for I know that Col. M. is a man of honor and too dignified a gentleman to notice anything going on behind his back."

Speaking of cancer, the press and the political world are greatly concerned at the probable fate of the crown prince of Germany, attacked with cancer in the larynx, and with little or no hope of surviving. They announce as the result of the great scientific inves-

tigation prompted by this fact, a "*great discovery concerning cancer*." Is it a discovery of a cure — oh no, they think they have discovered the *cancer bacillus*. That is science, but as for destroying the cancer bacillus they leave that to the physicians whom they call quacks for curing what the professors cannot cure.

OBSTREPEROUS AND PRAGMATIC VULGARITY.—The house of Knoedler & Co., leading art dealers in New York, has been arrested by Comstock for selling photographs of celebrated paintings from the art galleries of Paris. It is a foul mind which sees obscenity in that which cultivated people admire, and the Hoboken Evening News says very appropriately, "Of all the cranky Pharisees allowed to run at large, Anthony Comstock is the chief. He is a most unmitigated nuisance and requires most emphatic and summary suppression."

The *N. Y. Home Journal*, in a well considered editorial, says:

"The need of a revision of the law regarding immoral publications in literature and art becomes every day more manifest. There is required especially a precise definition of what the statute is designed to prohibit. At present there is no uniform criterion. It is just what the local Dogberry and the scratch jury happen to find. Books that have had an established place in literature for generations and are found in all the great libraries of the world; pictures that represent the highest skill attained in the leading schools of Europe; reproductions of works that adorn the national and royal galleries cherished as monuments of genius to reflect the glory of the time,—these are quite likely to be brought up and solemnly condemned by our tribunals as unfit for the contemplation of our superior American virtue. But the real injustice of the proceeding follows in the infliction of fines or imprisonment on the unsuspecting vendors of the works, who naturally imagine that merchandise current in all the other markets of the civilized world would be current also here. The most respectable houses, known throughout the length and breadth of the country for their honorable dealings, are exposed to legal prosecution any moment that an officious fanatic or jealous rival pleases to bring a charge that certain works in their store have an immoral tendency."

Judge Brady, of the Supreme Court, says, "If I had been a legislator I would never have voted for this law. . . . It is evident that mere nudity in painting and sculpture is not obscenity. It is a false delicacy and mere prudery which would condemn and banish from sight all such objects." Public opinion should be directed against the vice society which employs and pays such a tool as Comstock. The prosecution which he instigated against Mrs. Elmina Slenker, of Virginia, resulted in her acquittal.

The *N. Y. Evening Post* says, "If there is to be a prosecution in this Knoedler case, and these prints should send some one to jail, we for our part think Anthony Comstock should be the man."

HYGIENE. — Sir Spencer Wells, in an address to the Medico-Chirurgical Society of Nottingham, England, referred to sanitary

improvements which had reduced the annual death rate from twenty-nine in a thousand to nineteen, and said that it ought to be reduced to fifteen or twelve. He then said, "And if we have—as we really have—seen the average duration of human life in Great Britain advance from thirty years (which it was half a century ago) to forty-nine years (which it is now, according to life tables), why may we not witness a still further advance? Why should seventy or eighty years remain as the usual limit of human life? Why should its natural duration under perfectly healthy surrounding conditions not be at least 100 years, with an occasional extension of some ten or fifteen years more?"

"When people are made to understand that at least nine-tenths of the deaths in England are premature, the representatives of the most parsimonious rate payers will be compelled by the criticism of the public to remember that they also represent the more sacred interests of human life and happiness, and that resistance to sanitary improvements is punished by preventable disease and premature death. High local mortality is largely due to want of local information. For the tens or hundreds who are killed by murder or manslaughter, or by accident, or in battles on land or sea, thousands and millions are victims of preventable disease. When this is fully understood, no imperial Government, no local authority, will dare to incur the responsibility of such a national disgrace."

Dr. Wells then forcibly illustrated the dangerous and pestilential results of our system of burying the dead, planting the germs of diseases in the ground to come forth again, and corrupting the water supply. London alone uses 2,200 acres of land for cemeteries, and England and Wales have 11,000 cemeteries, costing for the land over \$600 per acre, all dangerous to health, while about \$25,000,000 are annually expended on funerals. For all this cremation was the remedy.

A distinguished English physician, addressing the International Hygiene Society at Vienna, said that the gain to England in the last fifty years from improvement in health was equal to \$1,500,000,000.

QUININE. — This famous drug, which was once as high as \$5 an ounce, has become very cheap by preserving the trees which were formerly destroyed in gathering "Peruvian Bark." The drug may now be purchased in quantities at half a dollar an ounce. The trees now yield a crop of bark every year. The fashionable sulphate of quinine, which is most extensively used, I consider the most objectionable form of the drug. My favorite form is the dextro-quinine, made by Keasby & Matteson, Philadelphia. But quinine is not at all a necessity. It could be satisfactorily replaced by Declat's syrup of Phenic Acid, a French preparation, which is free from the objectionable qualities of quinine. But even that is not *necessary*, for we have in the willow, the dogwood, and the apple tree, three American barks, which might well replace Peruvian bark by their fluid extracts and alkaloids. To these we may add Gnaphalium (or Life Everlasting), an admirable remedy in fever, and other medicines

and combinations of value. Our slavish dependence on Peruvian bark has been due to our ignorance.

LIFE AND DEATH.—Perilous is the fisherman's life. In the past year, ending October, 1887, Gloucester, Mass., has lost 17 vessels and 127 lives of fishermen, leaving 60 widows and 61 fatherless children.

The Mayville family of Wakefield, Mass., begin small. Mrs. Mayville weighed but two pounds when born. Her son of 17 years, weighing 160 pounds, weighed but 24 ounces when born, and she has lately had a male baby, weighing only eight ounces. It was born Nov. 13, and appeared dead, but was revived. It was ten inches long and measured eight inches round the head and was perfectly formed. It died in two weeks, from irritation of the bowels.

Mrs. Charlotte Tubbs of Caroline County, Md., recently gave birth to four babies, all of whom are alive. This addition to her family makes her the mother of nine children, all of whom were born within five years. Among the older children are two pairs of twins.—*Cin. Eng.*

Mrs. Wm. Wright, of New Castle, Ind., recently gave birth to four children, making in all a family of fourteen children, including five pairs of twins. Who was it said that he'd rather be Wright than be President? We wouldn't.—*Norristown Herald.*

DOROTHEA L. DIX.—This noted philanthropist, whose labors in establishing asylums for the insane in America and Europe were never equalled, died last summer in New Jersey. An interesting tribute to her memory was delivered in Boston by the Rev. JAMES FREEMAN CLARKE, and I regret that the limited space of the Journal forbids its full republication. I can only quote this. "Being asked how she achieved such noble results in her work, she answered that she went to those whose duty it was to aid in any particular work, and was always sure that though at first they might refuse to do what they were asked, they would gradually become interested and *end by doing whatever was needed.*" May her example in this be followed by all friends of progress.

THE DRIFT OF CATHOLICISM.—The purpose of the Catholic party to break up our unsectarian school system has been realized in Stearns Co., Minnesota, where their church property exceeds a million of dollars. The Catholic catechism is taught daily in nearly three-fourths of the public schools. Many of the schools are conducted in the German language, and some of the schools taught by the Benedictine sisters.

JUGGERNAUT.—It is a singular fact that at the late procession of the idol Juggernaut in India, instead of the thousand devotees who used to drag at the ropes to haul his chariot from the temple to the river, hired coolies had to be substituted, and the victims who willingly threw themselves under the ponderous wheels to be crushed to death, were entirely wanting.—*Commonwealth.*

Chap. XI. — The Principal Methods of Studying the Brain.

Cranioscopy, Pathology, and Vivisection, their failures recognized—
Limitations of Craniology and its stationary condition—Human
Impressibility explained—Its prevalence in different climates
Method of testing it.

IN what manner shall we proceed to study the brain? All must admit the necessity of a thorough study of its anatomy; yet, unless we learn something of its functions, this anatomy is profitless and uninteresting; hence cerebral anatomy was crude and erroneous until, revolutionized by Gall and Spurzheim, it assumed a philosophical character and became connected with a doctrine of the cerebral functions.

For the study of these functions three principal methods have been adopted by eminent scientists: 1st. The method of Craniology, practiced by Gall and his followers. 2d. The study of Pathological Anatomy. 3d. The mutilation of the brains of living animals. But neither Craniology, Pathology, nor Vivisection has given satisfactory demonstrations, nor does the whole scope of the alleged results of all embrace more than half of the cerebral functions.

The results of Vivisection have been unsatisfactory. But it has shown that slicing away the anterior and upper parts of the brain of an animal produces a state of partial stupor—a loss of its intelligence and mental characteristics, without producing any great detriment to its muscular and physiological functions; while injuries inflicted upon the basilar parts of the brain produce evident derangements of muscular action, and are more dangerous to life. Vivisection has been almost entirely fruitless for the discovery of psychic functions, but in the hands of Prof. Ferrier and the continental vivisectioners it has thrown much light upon cerebral psychology, and as I shall hereafter show, has confirmed my own discoveries.

Pathological Anatomy, too, has been extremely unprofitable. "The results of Pathological Anatomy (says Muller) can, however, never have more than a limited application to the physiology of the brain. We are unacquainted with the laws according to which the different parts of the organ participate in the functions of each other, and we can only, in a general way, regard as certain that organic diseases in one part of the brain may induce changes in the function of other parts; but from these facts and the results of Pathological Anatomy, we cannot always draw certain conclusions." Mr. Solly, after commenting on the general failure of Vivisection, remarks, "From pathology we might naturally expect surer evidence; but even here the physiologist who carefully examines its records is doomed to disappointment. As will be proved hereafter, no certain light has yet shone on physiology from this source." Cerebral pathology will not continue to be so barren a study when we have a true

cerebral physiology to guide us. I find all pathological cases instructive as confirmations and illustrations of true cerebral science.

The method of Dr. Gall — studying the growth and development of the different parts of the brain, as indicated by the cranium — is the most simple, rational and successful of all the methods adopted up to the present time. In his hands it has elicited a valuable and practical, though rude, system of phrenology. But Craniology or skull-study cannot perfect, nor can it positively demonstrate, the science.

The observations of the craniologist are continually liable to error. The irregular thickness of the skull constitutes a great difficulty in the way of exact observations. By great expertness and accuracy of observation, he may overcome this difficulty in a great degree, but whenever the brain is subject to any remarkable influence, increasing or diminishing the activity and size of particular organs, the external form fails to indicate the internal condition, because it can change but slightly, and with slowness, after the skull is fully developed and ossified. Were the skull composed of more pliable materials, cranoscopy would be more accurate in its facts, but while it preserves a uniform exterior, the interior often undergoes remarkable changes. Convulsions that are frequently called into action become better supplied with arterial blood, expand and grow, while the adjacent portion of the inner plate of the skull becomes absorbed, and presents a remarkable indentation. Convulsions that are seldom in action shrink in size, and the adjacent bone grows in upon them. Thus the skull becomes thinner at the site of every active organ, and thicker over every convolution that is inactive. The translucency or opacity of the different parts of the skull, when a light is placed in its interior, generally indicates the active and inactive organs. Hence, many skulls of fine exterior reveal, upon interior examination, a degenerate character. Criminal heads generally present remarkable opacity and thickness in the region of the moral organs, with distinct digital impressions from the convulsions of the lower organs.

Thus all craniological observations are liable to inaccuracy, even as regards development, and much more in regard to functional power. The activity, power and predominance of an organ may be essentially changed, without making any perceptible impression upon the interior of the skull, for an indefinite period. Changes in excitement and circulation, that revolutionize the character, may leave but a slight impression upon the interior, and none upon the exterior of the cranium. The external configuration of the skull is therefore not a true criterion of character when the influences of education, society, food, drink and disease have greatly changed the natural bias, although reliable in a strictly normal condition of brain and cranium.

Organs which easily expand laterally by encroachment upon their neighbors, which is a common effect of local excitement, must be slow to make any impression upon the superjacent bone of the cranium. Cranoscopy, moreover, is incompetent to indicate the

development of small regions or portions of a convolution; it gives but a rude survey of development. Being thus incapable of minuteness, accuracy and certainty, it cannot be considered a proper and sufficient basis for cerebral science. In the hands of Gall and Spurzheim, it had already very nearly attained its limits as regards the subdivision of organs, and the progress of their followers in discovery has been unimportant or fallacious.

To what, then, can we resort, when the failures of Pathology and Vivisection are admitted, and we perceive the limited extent of the uncertain results of Craniology? Shall we not be compelled to resort to the same methods of investigation in the brain, which have been so successful in establishing the physiology of the nerves, viz.: direct experiment in exciting and arresting the action of the various masses of nervous fibre. Every sound physiologist must perceive that we are compelled to resort to experiment, or else to rest contented in ignorance of the true cerebral physiology. Muller, perceiving this, remarks, "The principle for the advancement of the physiology of the nerves then remains the same, viz.: experiment on the living nerves."

We therefore experiment on the living brain in that class of persons who are susceptible of being thus influenced; hence arises the last and most perfect method of cultivating Anthropology, by means of HUMAN IMPRESSIBILITY.

Our system of Anthropology relies, for its demonstration, upon human impressibility. Impressibility in its general sense, or the power of being affected by external agents, is proportional to the development of life. Inorganic matter is affected only mechanically or chemically — vegetation is powerfully affected by causes which would have no perceptible influence on stones or metals, and animals are affected by remote objects, by sounds, by the voice, and by other influences which do not affect vegetables. Animals of a higher grade are affected by many moral influences which produce no effect on the inferior classes, and man, having the fullest development of all, is continually receiving a variety of influences from nature and society, to which animals are wholly insensible. As man is superior to animals in impressibility, so is the man of genius or the man of superior moral sentiments more easily affected by everything that addresses the intellect or the sentiments, than the ignorant and selfish classes of society. Superior impressibility is then the result of a superior development of the organs which feel the various impressions. In the highest order of genius capacities exist which recognize a thousand subtle influences and beauties in Nature of which common minds are unconscious, and the psychic influence of a human being is instantly and thoroughly recognized.

For the purpose of analytical experiments upon the human functions, we require the development of a faculty which shall feel the influences we use. We look to the various forms of Sensibility. The organ of physical sensibility is situated in the temples, immediately over the cheek bone. It feels the influences of the various objects which affect the sense of feeling in all its modifications.

Heat and cold, moisture and dryness, sound, light, and all the imponderable fluids produce their effects upon this region, and the more it is developed, the more powerfully are we affected by such agencies.

The portion of Sensibility which feels the influences of the human nervaura, is the highest portion of the organ, where it connects with Modesty, Somnolence, and Ideality. This we regard as the special organ of Nervauric Impressibility, because it renders the system so sensitive to the nervaura, as to be strongly affected whenever it is applied.

Mental impressibility is dependent upon intellectual organs, which feel the influences of mind. The power of recognizing mental action is dependent upon the internal part of the front lobe, located just above the root of the nose. This organ gives physiognomical talent, and a ready tact in appreciating the expression of mind through the eye, countenance, and gestures. It is a channel of mental sympathy, as displayed in the intercourse of society, and in the experiments of animal magnetism. By means of this organ, a general relation is established between the mind of the operator and that of the subject, which may exist without the capacity for local impressions, which would develop particular organs. It is devoted, however, to active perception rather than to passive impression. The faculty of being mentally impressed depends also upon the region of Spirituality and Marvellousness.

Mental and nervous impressibility being dependent upon these organs, it follows that a large development of the front lobe favors Impressibility, and that the occipital organs tend to diminish it. Impressibility lies in a group of organs which sustain it, and may be expected to accompany its development. Sensibility, Somnolence, Dreaming, Ideality, Modesty, Humility, Organic Sensibility, Relaxation, etc., are its natural accompaniments; hence it will be found most abundantly in those classes of society which are most remarkable for refinement, sensitiveness, modesty, diffidence, humility, or submissiveness, disease, languor, debility, and intellectual excitement. Religious excitement, love, mirthfulness, thoughtfulness, imagination, benevolence, sympathy, sincerity, faith, philanthropy, hope, epicurism, intemperance, ardor, spirituality, effeminacy, imitation, romance and, in short, all amiable, sensitive, intellectual, refining, relaxing influences may be regarded as promotive of impressibility, and their opposites as calculated to destroy it.

It is fortunate that disease promotes impressibility, for it enables the sick to be relieved by manipulation, and it causes medicines to operate more efficiently upon morbid constitutions or organs, which has been fully demonstrated by the Homœopathic School of therapeutics. But impressibility does not imply disease, although it may make the system more accessible to slight morbid agencies. We find individuals occasionally, of the highest tone of health and bodily vigor, who are highly impressible. Nor does it imply mental weakness, for it is highly congenial to intellectuality, and is occasionally found among the strongest and most cultivated minds. Nervous

Impressibility is that condition in which the nervaura has a powerful influence — in which the action of the brain and all the vital functions of the constitution may be controlled and indefinitely changed by the application of the hands of another individual — in which we are susceptible of being totally revolutionized in character by application of the fingers to the various organs, so as to become, for the time being, miserable or gay, philosophical, felonious, murderous, angry, stupid, insane, idiotic, drowsy, hot, cold, credulous, sceptical, timid, courageous, vain, indolent, sensual, hungry, diffident, haughty, avaricious, etc.; and in which the muscular strength, secretions, circulation, pulse, respiration, senses, and morbid or healthy conditions of the frame may be changed or controlled by the nervaura emitted from the hand of the operator acting upon the brain of the subject.

The number of individuals who can be thus affected is different in different places. In southern climates they are more numerous than in northern—in the pleasant weather of summer more than in winter—in lecture rooms, ball rooms and places of fervid religious worship, more than in the street and market place, where the intellectual and moral faculties are less predominant. In the Southern States of the Union, thirty or forty per cent. of the population will give at once distinct evidence of impressibility. In the more northern, about ten per cent. will give indications of an influence from the hand. A moderate degree of impressibility which is almost universal in the South, belongs to more than half in the North.

Impressible subjects may be selected by the development of the organs of Impressibility, and the general predominance of the frontal and coronal regions of the brain over the occipital. The qualities already mentioned as favoring impressibility may be studied in the character, or observed in the development, as they occupy the entire anterior half of the head, giving *breadth to the temples*, with height and projection to the forehead. An enlarged pupil of the eye will be one of the best symptoms, and, in connection with a calm, spiritual, gentle expression of countenance rarely fails to indicate impressibility.

To test impressibility apply the fingers upon the organ of Somnolence, an inch horizontally behind the brow, with a very gentle contact; your subject, after a few minutes, will manifest a sensitiveness of the eye, and will wink oftener than usual—his winking will be repeated and prolonged, until his eyelids droop or remain closed—he is now somnolent and dreamy; and this condition may be prolonged until it becomes the Mesmeric Somnolence, or may be promptly removed by brushing the excitement off with the fingers.

A very simple test of impressibility consists in passing the ends of the fingers over the palm of the hand of the subject, within one or more inches, and ascertaining whether he can recognize its passage by any impression. If impressible he will perceive a cooling sensation as the fingers pass. A more perfect demonstration is to let your subject

stand erect before you, and apply both hands gently over the forehead and moral organs, or upon the temples; then very slowly withdraw them, and continue this process until you perceive that as your hand is withdrawn, the head seems inclined to follow it as if attracted; some will move thus but an inch or two, others will be drawn forward and compelled to follow you wherever you go, or may be drawn down and prostrated upon the floor. You may accomplish the same upon the back of the head or body—the hand or any other part which is free to move; but the forehead is the best region, because the front lobe is the seat of Impressibility, and the operation cultivates that quality, by drawing excitement into the brain, and especially the front lobe, thus debilitating the muscular system and power of resistance.

Apply the fingers upon the organ of Relaxation, below the cheek bone, and your subject, if standing, will become enfeebled, unsteady in attitude, and incapable of supporting as great weight as before in his extended hand. This will be counteracted by touching the region of Energy.

The most painful experiments may be made by placing the hands upon the temples and face, so as to cover the regions of Sensibility, Disease, Relaxation, and Irritability—the effect of which would be to produce bodily weakness, sickness, pain, distress and general prostration; a condition, which if not relieved, might result in severe disease, but which may be counteracted by dispersing the excitement upward and backward, and by stimulating Health, Energy and Hardihood.

By grasping a metallic rod firmly in the hand while the other end of it rests in the relaxed hand of an impressible person, you may transmit a current of nervaura, which he will recognize gradually entering his arm at the hand, passing slowly up to the shoulder, and then diffusing itself over the body.

One may test his own impressibility by placing the palm of the hand in contact with any portion of the head or body of a vigorous constitution for about twenty minutes, and observing the different impressions imparted by different localities. If the hand be held in contact with an individual suffering from some active form of disease, resting upon the forehead or the pit of the stomach, the morbid symptoms will be very perceptibly transferred to any one of an impressible constitution; but I would not recommend the experiment to any but those who are embarrassed by a constitutional scepticism, which hinders their believing anything which is not impressed upon their own senses.

An easy method of testing our susceptibility is by holding some active medicinal substance between the hands while sitting at ease (without knowing what the properties of the substance are), and holding other active substances at different times, to compare the effects which they produce upon the constitution. After such experiment, if the effects should in any case be greater than we desire, the influence should be removed by dispersive passes on the hands and down the arms.

JOURNAL OF MAN FOR 1888. \$1.

In view of all the circumstances I have very reluctantly decided to postpone the enlargement of the JOURNAL to 1889. The demand for promised volumes is more urgent than the necessity for enlargement, and the demand for personal instruction in the new therapeutics also consumes a great deal of time.

The appeal to readers has elicited a most cordial and cheering response. No periodical ever had so appreciative a circle of readers, for no periodical ever occupied the vast, untrodden field of the new sciences as does the JOURNAL OF MAN, — a solitary pioneer of the new civilization. I shall continue publishing the cheering words of readers, which are too numerous to be given in any one number of the JOURNAL. Many of the responses express the purpose of extending its circulation by new subscribers, which is the most important act of friendship for a new journal.

RESPONSES OF READERS.

You may be truly called, and wisely, a friend of humanity. — B. A. L. Count me for the JOURNAL as long as published. — Dr. P. P. L. My wife would willingly sacrifice some of her favorite publications for the JOURNAL. — J. L. We smile in saying we are with you. — G. C. N. Count on me as long as you work for the good of humanity. — E. C. I am delighted with the JOURNAL OF MAN. — S. L. R. It contains so many startling truths. — A. J. S. It is the most scientific monthly published. — W. B. A. Mr. B. says, count on him as long as there is breath in his body. — C. F. B. I will renew, be the price \$2 or \$5. — E. W. B. I could not consent to deprive myself of the valuable information in its pages. — J. S. B. To continue as long as you publish it. — D. D. B. A constant supporter though its price is trebled. — A. J. B. With great delight. — J. A. D. Steadfast among your studious readers. — W. C. E. I perceive fully its important mission. — M. F. Can't very well get too much of such a periodical as the JOURNAL. — F. F. H. Very anxious for the enlargement — a subscriber till death. — A. H. It is a gem — it takes the palm from them all. — T. M. More than pleased — I can truly say delighted. — I. C. D. I am with you at any price. — Dr. J. D. M. Glad to double. — A. M. J. Looking forward with pleasurable anticipation to the enlargement. — W. F. B. Anxious to see it enlarged. — J. L. A., M.D. Cerebral science is by far the best portion of your publications. — Dr. D. E. E. Increase its size to a four-dollar monthly. — Dr. W. B. F. I appreciate the JOURNAL above all other publications. — W. D. I. Put my name down for a life membership. — P. J. M. To all the popular journals of the day the JOURNAL OF MAN is as the electric light is to the oil lamp or tallow dip. — J. V. M. S. More than pleased. — B. I. T. I hope the day is not distant when the truths you present will permeate and mould society everywhere. — E. A. M. The article on "The World's Neglected or Forgotten Leaders" is alone worth more than the whole year's subscription. — J. H.

BUSINESS NOTICE.

The January Number ends the first volume of the JOURNAL OF MAN. Back numbers can be supplied to new subscribers who do not delay too long. Number 1, Volume 2, for February, will be sent to all subscribers, but a remittance will be expected before the March number is sent.

PSYCHOMETRIC PRACTICE.

Mrs. C. H. Buchanan continues to apply her skill in the description of character and disease, with general impressions as to past and future. Her numerous correspondents express much gratification and surprise at the correctness of her delineations. The fee for a personal interview is \$2; for a written description \$3; for a more comprehensive review and statement of life periods, with directions for the cultivation of Psychometry, \$5.

MEDICAL ORTHODOXY

Is realizing the reaction of public opinion against all forms of monopoly. There is some plausibility in the demand that all who heal should educate themselves, if we had a true system of education, which we have not. But there is no justice in the demand that those whom nature has gifted with great healing powers should be prohibited from exercising their natural gifts, or giving advice to their neighbors, whenever they happen to know anything that is useful. To interfere with such acts of benevolence, which are really the performance of a religious duty, is a crime, and it is none the less criminal when it is the act of legislators, who are careless enough to allow themselves to be made the tools of an avaricious monopoly, which would make it a crime for a farmer's wife to give her neighbor's children a blackberry cordial or hoarhound syrup. When the law makes benevolence a crime, laws and legislators become objects of contempt, and a dangerous spirit of rebellion is fostered.

In Illinois a law has been obtained from a careless and unthinking legislature, which makes all healing a crime, when not performed by graduated, licensed and registered practitioners, but the law is so odious that it is not enforced against those who are not administering medicines. In Iowa an equally disgraceful law has been obtained, designed to establish a similar monopoly, but the prosecution against a lady for assisting a patient with her prayers resulted in her acquittal, and the medical societies have been paralyzed as to its enforcement. Dr. R. C. Flower, of Boston, has made several addresses to large audiences in that State, in opposition to medical legislation, and the report of his very spirited and effective lecture in the *Des Moines Register* shows that he carried his audiences with him, and roused enthusiasm in opposition to the law. Dr. F. related some terrific cases of malpractice by eminent physicians, and portrayed the horrible effects of the law in upholding quackery.

The present law of Mississippi is a disgrace to the civilization of that State. It would authorize the prosecution of any one who helped the sick, even by prayer, if the benevolent party was not protected by a medical license.

In Alabama the law gives to the old school State medical association the entire control of medical practice, and the power to examine and license every one who does any practice. Under this law graduates of Eclectic colleges who are outside of the medical ring, have been prosecuted for non-compliance with the law, but the prosecution was defeated. Mississippi and Alabama need to be Americanized. Medical bigotry has carried them back to the dark ages, for there is not a country in Europe to-day which is not more enlightened and liberal in its medical legislation than these two States.

Monopoly is one of the most formidable enemies of American liberty. It is now assuming the form of "Trust" combinations to raise prices, but there is no monopoly so grasping as the medical, — none which assumes to suppress competition by law.

The plea of promoting education is as false as a proposal to elevate the pulpit by compelling every clergyman to pass through a Roman Catholic college. The existing medical colleges hold the same relation to the practice of the healing art as the Sectarian Theological Seminary to the practice of Christianity. One may be a very good Christian without the help of a theological seminary, or a very good doctor without the help of a medical college, but no one can be a first-class physician who goes through a medical college and adheres strictly to all the knowledge and all the ignorance administered by professors, without learning anything from other sources.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnotism, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Prof. Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask—no irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

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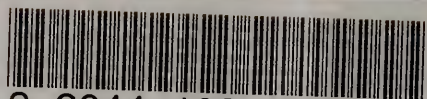
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